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ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
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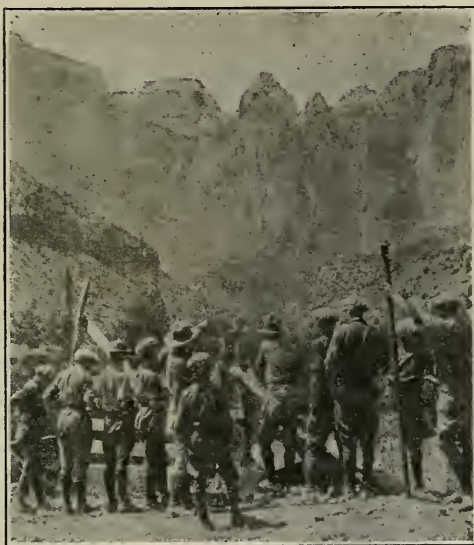
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Egyptology and the Book of Mormon

By R. C. W.

Nearly everyone who reads current literature is familiar with the term "scientific criticism," which indicates the methods followed by scholars in determining, as far as possible, the meanings of ancient documents and their claims to credibility, through study of their linguistic and grammatical structure and the historical accuracy of their references. The term is particularly familiar through its application to study of the Bible, and, in spite of the ultra-logical excesses of some scholars, which have caused consternation in conservative minds, very many valuable facts have been revealed.

Of course, in this connection, the word "criticism" is used in its primitive sense of "judging," "determining," etc., rather than in that of "finding fault," as some might be led to suppose. A critic is merely a judge (according to the primitive meaning of the word in Greek), one who decides a matter on the evidence at hand. Thus, one who possesses a "critical knowledge" of a subject is he who is capable of deciding questions on the basis of essential facts and principles. Many people learn foreign languages well enough to carry on ordinary conversations, or to read general literature, and consider it unnecessary to go further. But the man who has a truly "critical" knowledge, either of his own or any other language, is one who understands the structure and derivation of words, the significance of idioms, etc. He is the only one who really understands the language, or who can use it with the greatest effect.

Thus, for the study of ancient books, there are two distinct kinds of criticism, known by the terms "higher" and "lower," but which might be designated, with equal, or better,

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force, "general" and "particular." A quotation from Professor A. H. Sayce will serve to define them. He says:

"By the 'higher criticism' is meant a critical inquiry into the nature, origin, and date of documents with which we are dealing, as well as into the historical value and credibility of the statements they contain. The two lines of inquiry depend a good deal, one upon the other. * * * In this investigation, however, into the nature and origin of the documents with which it deals, the 'higher criticism' is largely dependent on the aid of the 'lower criticism.' By the 'lower criticism' is meant what we have been accustomed to call 'textual criticism', a method of criticism which is wholly philological and paleographical, busied with minute researches into the character and trustworthiness of the text, and the exact significance of its language. * * * The 'lower criticism,' accordingly, can be called 'lower' only in so far as it is, as it were, the handmaid of the 'higher criticism,' without whose help the 'higher criticism' could not advance very far. Moreover, a large part of the most certain facts upon which the 'higher criticism' has to rely are furnished by the 'lower criticism.'"

With such a body of literature as the Hebrew and Christian scriptures of which we have ancient editions in the original languages; also, and equally important in many particulars, ancient translations (as into Greek, Chaldee, Syriac, Samaritan, etc., as bases of comparison), and whose contents refer to matters of history, archaeology, etc. which are perfectly known from other sources, scientific determinations of values in nearly every line are rendered readily possible. With such a work as the Book of Mormon, however, the case is, unfortunately, otherwise in numerous particulars. Had we a perfectly decipherable transcript from the plates, whence, according to belief and testimony, it was translated, we should be able to progress immensely toward a true scientific criticism of its language and contents—greatly to the encouragement of all who accept the claims made for it. But, to the present time, apart from some valuable archaeological data in confirmation of its claims to antiquity and historical accuracy, the best presumptive evidence in its favor has been derived from the studies of those writers who have enlarged upon the stylistic differences between the several books and sections composing it and the evidences favoring the reproduction of Hebrew idioms in the language used by the translator.

The present paper attempts to extend the investigation a step further, and to present evidences based upon the accuracy of statements made in the text, which betray either precise knowledge of ancient languages—knowledge, also, which neither Joseph Smith, nor any of his associates, could have possessed—or else such remarkable examples of "good guessing" that one might be excused for doubting that such coincidences are pos-

sible. In any event, if the facts here cited really be found to indicate mere haphazard guessing, rather than accurate knowledge, we have had our choice between two entirely exceptional alternatives.

Apart from all other considerations, an entirely candid mind must admit that the conditions relating to the "coming-forth" and "translation" of the Book of Mormon are, to say the least, peculiar. The primary claim made by Joseph Smith is that the book was translated "by the power of God" from ancient documents, written either in a language which he called "reformed Egyptian," or else in a style of writing so designated. As we shall see later, this expression certainly refers to the style of writing—the particular signs or characters used in forming its message—whether, or not, also to the language expressed.* Thus, to cite the first "peculiar circumstance," when, in 1827, Martin Harris showed Professor Charles Anthon a professed transcript from the plates of Mormon, he showed him a document which he has described as consisting of "all kinds of crooked characters, disposed in columns, * * * Greek and Hebrew letters, crosses and flourishes, Roman letters inverted, or placed sideways, etc." And to this description Anthon added, "I * * * well remember that the paper contained anything else but Egyptian hieroglyphics."

If we may judge from Anthon's written expressions on this subject, he was certainly not inclined to favor Joseph Smith's claims in regard to the "transcript"—although Martin Harris seems to have derived, and acted upon a different impression—and his verdict has been frequently quoted as "scholarship's first condemnation of Mormon assumptions." Let us not try, however, to strain more out of a man's words than they evidently contain. Dr. Anthon, although a famous authority in Greek and Latin classics, possibly also conversant with Hebrew, Arabic, etc., is not known to have made a considerable study of the then new science of Egyptology. Judging his knowledge

*Among students of the Book of Mormon there is a difference of opinion as to the language of the plates. Some hold that both the language and the letters were Egyptian, altered or "reformed" to meet the needs of the people of these continents. Others believe that the language used was the Hebrew, with such changes as time and altered conditions and surroundings bring to every spoken language, but that the letters used were "reformed" Egyptian, which occupied less space than the old Israelitic or Phoenician, which was also a "reformed" Egyptian, in use among the Hebrews before the adoption of the Aramaean and with which Laban, Lehi, and Nephi must have been acquainted. Mor. 9:32 seems to require this view, for there the explanation is made that it is the *characters* which are called "the reformed Egyptian." See *Story of the Book of Mormon*, by George Reynolds, p. 368, where both views are stated.—Editors.

from his written words, he seems to have considered that a document ostensibly written in "anything else but Egyptian hieroglyphics" is conclusively demonstrated, in that fact, to be of extra-Egyptian origin. Why did he not add that this transcript was not written in any form of the Hieratic or Demotic character, and thus attest conclusively—supposing that he possessed the knowledge sufficient—that it was not, and could not be, Egyptian? Most probably because, like most people of his time, the learned as well as the unlearned, he associated the idea of Egyptian writing with the Hieroglyphic character exclusively. Knowledge of the Hieratic, in particular, was rare at that day, as at the present; although this style was a very common medium in papyrus books of all ages.

The most probable inference from this is that, had Joseph Smith been, as some have held, a mere ignorant trickster, bent on perpetrating a hoax on the public, it would have been only reasonable to expect him to attempt justifying his claim to possessing an Egyptian document by issuing a screed in imitation of hieroglyphic writing. That this transcript was declared to be "anything else" may be held to suggest that his "ignorance" was not so dense as some have supposed. Either he knew that there are other styles of Egyptian writing, or else he hazarded a guess that there might be such. How clever a guesser was this Joseph Smith! Furthermore, if he attached the term "reformed Egyptian" to such other styles of writing, as compared with ordinary Egyptian, considered as hieroglyphics, he used a term both descriptive and accurate. By the word "reformed" in this connection we may understand a "modified" or "revised" style of writing, which perfectly describes either the so-called hieratic or the later demotic, both simpler than, but traceably derived from, the older hieroglyphics.

Regarding its original language and the character in which it was written, as claimed, the Book of Mormon contains three significant passages. The first of these (I Nephi 1:2) states:

"I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."

The second (Mosiah 1:4) states that Lehi had been "taught in the language of the Egyptians," and that, "therefore he could read these engravings" on the plates of brass.

The third, and by far the most significant of the three (Mormon 9:32-33), reads:

"We have written this record according to our knowledge, in the characters which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large we should have written in Hebrew;

* * * and if we could have written in Hebrew, behold, ye would have had no imperfection in our record."

If we understand the word "language" in the first two passages as indicating a method of expression, graphic as well as vocal, we may reconcile their statements with those of the third passage, which distinctly applies the term "reformed Egyptian" to certain "characters," or forms of writing. In any event, the statements of this third passage are most significant, and seem to present a distinct challenge for a critical test of accuracy.

Careful reading of Mormon 9:33 will show two definite statements, readily verifiable or refutable, to the effects that:

(1) A narration in Hebrew characters, or in the Hebrew language, would occupy more space than the self-same ideas expressed in Egyptian characters, or in the Egyptian language.

(2) A narration in Hebrew would have "no imperfection," as compared to the same narration expressed in Egyptian; or, as we may understand, would present fewer uncertainties to the translator.

If both these statements are true, it is evident that their truth would be understood only by people acquainted with both Hebrew and Egyptian. It is surprising, therefore, to find them expressed in a book, which, as many confidently assert, was written *in toto* by unlearned men. If either statement had expressed a fact, leaving the other erroneous, one might invoke "coincidence" to explain the truth, and take the error as a matter of course. But, when we read two perfectly true, but not generally known, facts about the Hebrew and Egyptian languages and characters, in a book purporting to have been written by people familiar with these languages, we must confess that the matter deserves attention and analysis.

In order that we may understand the matters with which we have to do in this connection, it will be in place to begin with a brief account of Egyptian writing. Although the style of writing which we know is so extremely ancient that we have no documentary evidences of the several successive steps in its development, the hieroglyphic figures were first used, undoubtedly, as simple pictures of things or commonly understood indicators of ideas, rather than as letters, syllables, or conventional indicators of separate sounds. In this particular, they were used, undoubtedly, just as are the Chinese characters at the present day. For, as is shown by ancient Chinese records and inscriptions, which are still extant, these complicated combinations of lines and strokes represent so many highly conventionalized pictures. When several of them are juxtaposed

to form a sentence, as we would say, the differentiation between things, ideas, parts of speech, etc., is to be understood by the order in which the several figures stand related. Thus, although there are several distinct languages or dialects among the people of China, differing so widely among themselves that conversation is difficult between representatives of several given sections of their great empire, they have a common written language, which all the learned can read. In all probability, the primitive hieroglyphic writing among the Egyptians served a purpose precisely similar.

At a comparatively recent period (about the 3rd century A. D.), the Japanese, profiting by the learning and traditions of China, as well as by its vast literature, made a notable advance by taking a selected number of typical Chinese characters, to be used with constant sound-equivalents in forming their syllabaries. Thus, they invented—for themselves—a thoroughly practicable system of phonetic writing, such as had never been imagined by the ultra-conservative Chinese. The original Japanese syllabary, called *Hirakana*, contained about 300 separate characters, which varied, or repeated, far fewer distinct syllabic sounds; but their later syllabary, called *Katakana*, reduces the number of characters to forty-seven, giving one definite character for each separate syllabic sound known to the Japanese language.

Among the ancient Egyptians the development of phonetic writing followed a very similar course. At a very early period they selected about fifty familiar signs for apparently true alphabetic use, or—according to modern scholars—to indicate so many consonant sounds, which were to be uttered with their vowels, either before or after, in accord with certain rules of writing. Thus, for example, their “r” sign could indicate either the sound “er” or the sound “re”; the “m” sign standing alone usually connoted the sound “em,” and the “n” sign, the sound “en.” In addition to these, there were a very large number of signs indicating one or more syllables, and which were used as true “syllabics” in all writings. Thus, the syllable “ba” is usually read (1) from the picture of a long-beaked bird resembling a heron; (2) from the picture of a ram or the head and fore-quarters of a ram; and (3) from a flaring vessel showing a flame rising out of it—probably a stove or charcoal burner. The first two of these are common equivalents of the human-headed hawk, the symbol of the disembodied human spirit (*ba*), which, in turn, is often written with the third, as an index to its proper sound-equivalence.

Very many other characters, while recognized indicators of syllabic sounds, in precisely similar fashion, are used regu-

larly as "ideograms." That is to say, their use is proper to indicate the objects pictured; although, in later times, they are often used as syllabics, indicating definite sounds wherever they occur in spelling words.

In a very real sense, however, it may be said that phonetic writing among the Egyptians was never an entirely stable institution. That is to say, they were not content to write entirely phonetically, indicating sounds by recognized symbols, and deriving the ideas from the sounds corresponding to them in their language, as did other peoples even in antiquity. They used regularly with their phonetic signs numerous others, called "determinants," with the object of indicating the precise meaning of any given word, or of discriminating it from other different words precisely like it in sound and spelling. Thus, for example, the syllabic indicating the sound *khen* (*khn*), when written alone, or followed only by a determinant stroke, means "king," but, when followed by the determinant figure meaning "man," it means "slave" or "servant." Likewise, the syllabic indicating the sound *onkh* (or *ankh*)—this is the looped cross, or *crux ansata*—regularly indicates the idea of "life" or "living," also, in some connections, "oath," etc., but, when followed by the determinant figure of an ear, means "ear," "to hear," "hearing," etc. Although numerous familiar determinant figures are also used, in proper connections, as true syllabics and as ideograms, they are not to be read aloud, when used as determinants—any more than our marks of punctuation are to be read by the words "comma," "period," etc., except in proofreading—being only rather clumsy devices intended to guide the reader's mind to the particular senses of *ba* or *onkh*, for example, which the writer had in mind.

If we may judge from the findings of modern scholars, it would seem that the ancient Egyptian language was not rich in the number and varieties of its characteristic sounds. And this gives a clue to justification for their large use of determinants—discriminating words of similar or identical sounds, but of diverse meanings. Thus, even to the present time, there is considerable uncertainty about the precise number and character of its vowel sounds. Some have argued that the emphatic, or "long," vowel sounds, such as "u" and "o", etc., were absent, or unusual. Thus, it has been held that their vowels tended to merge into such common or "urvocal," fundamental sounds, as are found in such English words as "about," "assert," "bird," "oven," "but," "double," etc.; although, most probably, Egyptian writing indicates only consonants, and spells no vowels, precisely as did the ancient Hebrew, and other Semitic writing. It has been seriously doubted, also, if such

sounds as "l" and "r" were fully discriminated in early times. We know that the sign commonly rendered "l," in later inscriptions, is generally absent, or very rare, in ancient writings. Thus, the Rosetta Stone renders the Greek names *Ptolemaios*, or Ptolemy, and *Cleopatra*, with the recognized "l" sign—thus, *Petwalemis* and *Klawapatrat*—but the Damanhur Stele, in which scholars have recognized a duplication of the same inscription, gives the Greek *Telemachos* with an "r"—thus, *Thurimekus*—and spells *Arsinoe* as *Alsarnat*. The sounds "l" and "r" are "liquids" or "continuants"—some languages, such as Sanskrit, have recognized "l" and "r" vowels—and the confusion between them may be partially understood by vocalizing, or continuously sounding, them. Then, as will be found, they differ only in the position of the tongue; and, that being altered, are to be readily changed, the one sound into the other.

In spite, however, of its several clumsy complications, as well as of other defects in the spoken or written language, Egyptian is characteristically "brief and to the point." The Egyptians were a truly literary people. After the invention of papyrus, at a very early date, they busied themselves with producing numerous books. But, as may be understood, the physical labor, involved in transcribing the hosts of pictures familiar in hieroglyphic writing, must have effectually discouraged writers whose ideas flowed readily. Consequently, like the Chinese, when faced with a very similar situation, they early devised conventionalized equivalents for their picture signs, and the character thus produced is known to us as the "hieratic." Undoubtedly, the hieroglyphic pictures were first written cursively, in a manner analogous to our own hand-written script, in which we reproduce our square "printing" letters. This method is found conspicuously in the so-called "hieratic" of later times. And, as we may understand, the cursive signs were still further simplified, with the growing habit of writing, until most of them came to bear little, if any, resemblance to the original hieroglyphic pictures.

All this process of development took place so very anciently that the earliest examples of the "hieratic," or conventionalized hieroglyphic, writing, now extant, have already reached the second stage. An example of the earliest, or "old-empire," style of hieratic may be seen in the accompanying transcript of the first four lines of the "Precepts of Ptah-Hetep," as given in the famous *Papyrus Prisse*. This work, which professes to have been written in the reign of a king of the Fifth Dynasty, believed to have lived about 3,500 B. C., but found in a tomb of the Eleventh Dynasty (about 2,500 B. C.), has been called very generally "the oldest book in the world." As may be seen

in this copy, the Egyptians of that early date were already expressing their ideas in "all kinds of crooked characters," some of them closely suggesting "Greek and Hebrew letters, crosses and flourishes, Roman letters inverted, or placed sideways," etc. Had Professor Anthon attempted to describe the writing of the Papyrus Prisse—it had not been discovered in his day—he could have used no more graphic words.

The *Papyrus Prisse* was written, evidently, with a reed pen, in characters averaging a half inch in height, and showing evidences of rapid work. Its writing is to be read from right to left. As direct analysis of its contents would be difficult—particularly since, as seems inevitable, there is little obvious uniformity among the several repetitions of identical characters—a transcript into hieroglyphics, with transliteration and running translation, is added. As this transcript, following the judgment of noted authorities, reproduces the hieratic text "letter for letter," the characteristics of Egyptian writing are made readily manifest. According to current practice, followed in the printing of hieroglyphic books, as well as in all grammars and readers of the Egyptian language now in use, the text is to be read from left to right, like English, and most modern and non-Semitic languages. The regular Egyptian practice was to read from the right, but some inscriptions read from the left, as indicated by the fact that the human and animal figures face in that direction.

These four lines give the title and part of the introductory paragraph of the treatise. One fairly accurate translator (B. G. Gunn) renders it as follows:

"The Instruction of the Governor of his City, the Vizier, Ptah-Hetep, in the Reign of the King of Upper and Lower Egypt, Isosi, living forever, to the End of Time."

This completes the first line, which may be regarded as the title of the book. The introductory paragraph then follows:

"The Governor of his city, the Vizier, Ptah-Hetep—he says: 'O Prince, my Lord, the end of life is at hand; old age descendeth [upon me]; feebleness cometh, and childishness is renewed. He [that is old] lieth down in misery every day. The two eyes are small; the two ears are deaf. Energy is diminished—the heart hath no rest. The mouth is silent, and he speaketh no word.'"

This completes the contents of the first page, or the first four lines as they appear in our transcript; but the remainder of the paragraph continues the sad recital, thus:

"The heart stoppeth, and he remembereth not yesterday. The bones are painful throughout the body; good turneth into evil. All taste de-

parteth. These things doeth old age for mankind, being evil in all things. The nose is stopped, and he breatheth not for weakness [?], whether standing or sitting.’”

In consequence of the disabilities mentioned, the Governor of his city asks to be relieved of his official duties, and then proceeds to give his “precepts” for the guidance of all who would follow the way of wisdom. In general, his advice is wise and practical, much of it even lofty in sentiment, and characterized by a sound religious aspiration. The following is a fair example:

“If thou art become great; if after being in poverty thou hast amassed riches, and art become the first in thy city; if thou art known for thy wealth, and art become a great lord, let not thy heart become proud, for it is God who is the Author of these things for thee.”

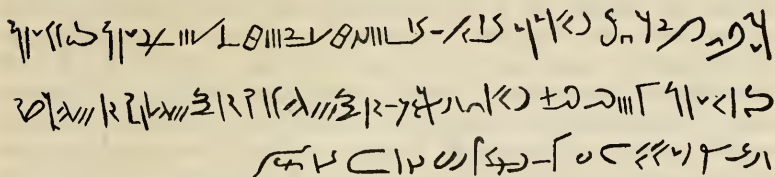
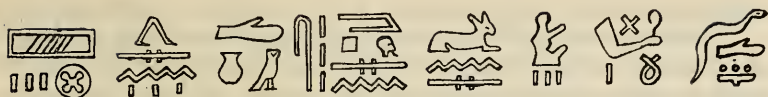
As will be noticed, the transliteration of the hieroglyphic transcript follows current practice in giving no vowel equivalents. Although several of these signs seem to have been used as true vowels in later times, particularly as seen in the transliteration of Greek names on the Rosetta Stone, etc., most Egyptologists seriously doubt their proper use to indicate vowel sounds, insisting that they are to be understood as real consonants, or as such “breathings” as are familiar in Semitic writing. The explanation of this contention is to be found in the fact that, as shown by their systems of writing, many ancient—particularly Semitic—peoples seem not to have dissociated vowel sounds from the consonants uttered with them in the formation of audible words. Thus, for example, such syllables as “ba,” “ka,” “ma,” etc., were regarded as single sounds—consonants uttered through proper vocalization, without which they must have been only inarticulate clicks and grunts. They may have observed that the simple vowel sounds (not the compound sounds, such as “o” in “mote” and “a” in “mate”) may be sounded continuously, after the accompanying consonant has been uttered. But, instead of holding, with modern opinion, that such fact establishes the vowels as true sounds separate from consonants, they recognized the fact, now usually overlooked, that vowels are never really uttered alone, but, if not uttered with true consonants, always with certain variable sound elements called “breathings.” Thus, if a vowel, such as “a” or “u” is sounded in the front of the mouth, it is audibly different from the same vowel sounded with a guttural expiration, or “in the throat.” And gutturals are far commoner, also more emphatic, in ancient, and Semitic, languages, than with us. The Hebrew alphabet, for example,

recognizes two "breathings," known as *aleph* and *ayin*, the former oral or sounding in the mouth, the latter guttural, or sounding in the throat. Both were treated as consonants, because they had no proper sounds, except when uttered through associated vowels. The guttural breathing, *ayin*, which is properly peculiar to Semitic languages, gives an articulation characterized by a distinct approach to a gurgle, such as one would describe as a "growl." It uttered its vowel with an audible suggestion of the sounds of "g" or "r," occasionally, according to some authorities, with a suggestion of "n" or "ng." Thus, we fail to suspect it in the Biblical names, Eli and Amalek, but can derive some notion of its force in the names Gaza and Gomorra, all of which begin with *ayin* in the written Hebrew. If, then, as often happened, a word began with a vowel sound, as we would say, the first written character was either *aleph* or *ayin*, whatever the "initial" vowel, semi-vowel or diphthong.

The evident inference from this is that, because the Egyptian language was closely akin to Semitic dialects in its syntax and intimate constructions, it is reasonable to suppose that its systems of written sound-equivalents followed Semitic rules; regularly indicating only consonants and breathings, to be accompanied by their proper, or usual, vowel elements. When, therefore, for sake of comparison, we transliterate the Egyptian of Ptah-Hetep into the "square Hebrew," or "Chaldee," character, the breathings are to be indicated in accord with the rules of equivalence recognized by scholars.

The correct rendering in Hebrew writing of the Egyptian sounds of this passage, as they are understood by modern scholars, at any rate, would require, as may be seen, 148 separate letters. The hieroglyphic, or hieratic, original contains a total of 156 separate characters, all essential to proper Egyptian orthography. Of this total, however, we have twenty-one determinant figures, nine determinant strokes with various significations, and ten repeated consonants, written with syllabic characters, in order to enforce correct reading—forty in all—none of which can be represented in any Semitic writing except cuneiform. Thus, there remains a total of 116 characters essential to expressing the sounds proper to the inscription. The disparity may be partially explained by the fact that several of the Egyptian signs are disyllabic. It is also necessary to express initial vowel sounds by proper "breathings" in Hebrew, as already explained, a practice not consistently followed in Egyptian writing.

In addition to the other characteristics through which a Semitic writing would, on the average, and particularly in long compositions, require more space, character for character, the



Hand copy of the fragmentary first line of the hieroglyphic text of the Rosetta Stone, showing the usual method of "piling" the characters into squares, instead of writing them lineally, as in most other written languages. Also the last line of the demotic inscription on the Rosetta Stone, showing the simplicity of most of the characters used in general writing at this stage of development.

duckling, which is the third lineal figure in the same line, as a modified capital "L" with its upright side crossed.

On the whole, the separate characters used in the style of writing represented in the Ptah-Hetep manuscript are simple, capable of being quickly written, readily distinguishable from one another, and capable of considerable reduction in size without confusion or danger of illegibility. Contrary in these qualities is nearly every known form of Semitic writing characters. Whatever may be the explanation, Semitic alphabets, as a rule, have included several forms that, if not carefully written, may be confused together. In addition, if reduced beyond certain very definite limits in writing, many of their letters, consisting of several essential strokes, would be liable to become indeterminate. Semitic characters, as a rule, must be written of a certain definite size—hence more room, letter for letter, is required for inscriptions in Semitic languages than for similar inscriptions in, say, Egyptian hieratic. Attentive examination of the Hebrew transcription herewith may reveal something of the intended lesson here expressed. But, if the real comparison is to be made between Egyptian writing dating from before 1,000 B. C., and Hebrew writing of a similar period, it is certain that we should not consider the "Chaldee" character at all, but some form of the Phenician writing, which was then current among the Hebrews. Probably the most typical character of this description is that of the Siloam inscription in Jerusalem, dating somewhere between 850 B. C. and 750 B. C. As may be understood from the transcription reproduced in its letters, they are not susceptible of use for inscriptions of very small size. They could not be

very far reduced, and maintain their respective characteristics.

The greatest qualification of the Egyptian writing for brief, or condensed, expression lies in the fact that by far the greater number of its characters are syllabics—many of them disyllabics. Thus, the figure of a lute regularly indicated the disyllable *nefer*, with the meaning “beautiful” or “good;” a hatchet indicated *neter*, meaning “god” or “divine;” while the beetle (scarabeus) represented *cheper*, connoting the idea of “becoming,” “begetting,” etc., hence of God as the Creator, or Generator. In most cases such figures are used for sounds proper to the names of the indicated objects in Egyptian, or, by common process of transference, to indicate other objects or ideas, similarly named, but of different description, precisely as in our familiar “rebus” puzzles. Thus, for example, the Goddess Isis was known to the Egyptians as *Ast*, but the same sound also meant “chair”—hence the picture of a chair, followed by one of an egg—the determinant for “goddess” in later times—regularly spells the name of Isis. The name of the sister of Isis was Nebhat, and, in order to indicate this, a dish or basin (*neb*) was placed upon the conventional picture of a house (*het*). So, also, with the name of the Goddess Hathor—a house (*het*) containing the hawk of Horus (*Hor*) was perfectly expressive.

Now, although the names given to the Hebrew letters, *Aleph*, *Beth*, *Gimel*, *Daleth*, etc., are all words with definite meanings, no one ever thought of using a letter to indicate either the sound or the object connoted by its name. Thus, *Ayin* means an “eye,” and *Beth* means a “house,” but these words are invariably spelled out. Again, although in Hebrew, as also in Greek and Latin, the letters of the alphabet are used as numerals, there is never an instance in Hebrew books where the names of numbers are not fully spelled. Thus, for example, they wrote *sheshah* (“six”), instead of indicating it by its numerical sign, the letter *vav* (“v”). On the other hand, the Egyptians regularly indicated all numbers by their arithmetical signs, and so seldom spelled out the corresponding words that we do not know how they spoke many of them. The same is true of several common objects, which they habitually indicated by pictures, never by spelling characters.

With this knowledge of the Egyptian methods in writing, we may understand its possibilities, as they might readily have appeared in the eyes of any man, or men, desiring to find and use a system of characters suitable for writing extended records in small spaces; such as on small parchment pages, on tablets of moderate sizes, and particularly, if small metal leaves, or “plates,” were to be used. We need postulate no merely

hypothetical condition. It is quite evident that people desiring to make records of such character—be these “genealogical” merely, or fully historical—could have done no better, in the first millennium B. C., than to draw upon the immense treasury of Egyptian writing signs, in order to find the very mediums most suitable for their purpose. A selected number—say 300 or 400—from the numerous syllabics and ideograms used by the Egyptians could readily have supplied all the possible, or known, sound combinations in either Hebrew or Egyptian. It is not wholly improbable that a smaller selection would have answered all ordinary purposes. To claim that such selected signs were actually used as a ready means for making long records in small spaces, is merely to claim that some one in the past formed a convenient working syllabary from Egyptian hieratic characters, precisely as the Japanese formed their syllabary from the conventionalized Chinese pictures.

This brings us to another notable fact regarding the claims made about the “plates” of Mormon, and the characters with which they are said to have been inscribed. It is that, barring the Chinese system, which has not been mentioned in this connection, there was no other in the then known world, which could possibly have been “reformed,” or modified, to serve the purpose indicated. No true Semitic alphabets could have been used for any such purpose, not only because they never contained a sufficient number of separate characters to serve as the basis of a syllabary for abbreviated writing in either Hebrew or Egyptian, but also because the necessary modifications to fit them for such a purpose would have required more inventing than would be possible to the average individual. The closest approach to such an attempt with pure Semitic characters is found in the Ethiopic syllabary, each of whose twenty-six letters in pure form stands for a consonant, or breathing, in combination with the short “a” sound; the other six vowel sounds being indicated by adding, in each case, a specially placed branch or horn to the pure form of the consonant. This gave a total of 182 separate characters, each monosyllabic, and each distinguished from all others in its own consonant series by a particular complication. Furthermore, because of these elaborations, and the care required to distinguish them, such a system would have been no better capable of use where characters must be written small and many of them assembled in small pages, or “plates,” such as the Book of Mormon records are stated to have been, than could the earlier or later “Hebrew” characters with such a system as the familiar vowel-pointing, devised at a far later date.

(To be continued.)

"Lovest Thou Me?"

Have my sheep been led to pasture
As I would lead at morn?
Has the soul been filled and the heart been thrilled,
And the wounds been bound that were torn?

Take the flock to fields fresh glowing
With gems of heaven's dew;
Let the lambs be brought with a tender thought
To the stream where the sward is new.

Is the fold a shelter builded
Against the storm and foe?
Do my loved ones rest as a people blest
With no evil to fear or know?

Be thou sure no sheep is missing,
No lamb unfed or ill;—
When I bring my own to the Father's throne
Thou shalt find me a Shepherd still.

Boston, Mass.

Claudia May Ferrin

The Conscience

The Conscience is a ruling king,
And oft to penitence does bring
—The erring human heart.

The body is a rebel bad,
And oft does make good Conscience sad,
For it so human is.

Through sleepless hours at night I roll
And pay to Conscience heavy toll
—For wrongs of every day.

Real solace shall I never find
Till Conscience leaves this frame behind
In final victory.

Belleisle, N. B.

Alan Reidpath



Vernal Troop No. 4 B. S. A., 1922. Henry T. Houes, Scoutmaster

Gems of Thought

II—SUCCESS

"Men are born to succeed, not to fail."—*Thoreau*.

"No one can cheat you out of ultimate success but yourself."—*Emerson*.

"There are no sleeping cars on the road to success."—*Here and There*.

"We cannot be successful in anything if we are uncertain."—*Millard Fillmore*.

"He that rises again quickly and continues the race is as if he had not fallen."—*Molineux*.

"The secret of success in life is for a man to be ready for opportunity when it comes."—*Disraeli*.

The mastery of the laws to do things is the accomplishment that counts for future work.—*Van Dyke*.

In the University of Adversity the highest degree conferred is the ability to stand alone."—*Selected*.

"Success and happiness are the flowers that spring from the plain, brown bulbs of thrift and saving."—*Japanese Proverb*.

"If geniuses are born, as we sometimes hear, they must yet be born again of study, struggle and work."—*Horace Bushnell*.

"Who is successful? He only whose accomplishments, when taken together, equal or surpass the average attainments of mankind."—*Litt*.

"Whenever you see a man who is successful in society, try to discover what makes him pleasing and, if possible, adopt him system."—*Beaconsfield*.

"Success is an absolute mastery of the single thing in hand. Today the secret of commercial, mechanical, literary or artistic preeminence is told in one word: Concentration."—*Chicago Herald-Examiner*.

"When a resolute young fellow steps up to the great bully, the World, and takes him boldly by the beard, he is often surprised to find that it comes off in his hand, and that it was only tied on to scare away timid adventurers."—*O. A. Holmes*.

"There is but one straight road to success—that is merit. The man who is successful is the man who is useful. *Capacity* never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to use it."—*Burke Cochran*.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

From the "Ladder of St. Augustine," by *Longfellow*.

The Lord spake unto Joshua: "Be thou strong and very courageous *
* * Observe to do according to all the law. * * * Turn not from it
to the right hand or to the left, * * * then thou shalt make the way
prosperous, and then thou shalt have good success. * * * Be not afraid,
neither be thou dismayed; for the Lord is with thee whithersoever thou
goest."



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

*by
Ruth Moench Bell*

Chapter VI

Edna got the new gown. To her amazement, John handed her the money two days before the big party.

"I told you Phil was not the only one who could make money," Edna beamed proudly. John only answered her grumpily.

He did not appear to notice the new gown when she danced before him to dazzle him. He seemed nervous, irritable and preoccupied. He went to the party but did not enter into its gaiety. Though he was the finest dancer in town, as Edna so often said, and though he had never missed a waltz with her before, he sat out their favorite waltz in a darkened corner of the club piazza.

It was significant of their new life that Edna did not seek him, did not even wonder why he was not there to claim their dance. Edna was becoming very popular as a young matron, more popular even than she had been as a girl. Every one thought her bewitchingly lovely in the new gown; everyone, that is, save John, crouching in the shadows.

John was surprised to find several other men of "unquestioned" income having "brain storms" out in the darkness away from the crowds and merrymaking.

Towards the early hours of the morning the party broke up and John went directly to the office. He wasn't sleepy, he declared and there was work he wanted to do.

Three years went by and still John and Edna were skating on thin ice, still on the outer edges of that peculiar something called "society." Several changes had happened. The after-effects of the war had been felt by many. Among the disastrous consequences, was the bankruptcy of Edna's father. Worry over debts and anxiety for the future so preyed on his strength that he became an easy victim to pneumonia, from which he did not recover. Edna, an only child, was often with her mother, trying to help her bear the loss. John, left alone much of the time, did not complain, as Edna feared he might. Indeed he seemed to prefer solitude.

Other changes, happier ones, had come about. Phil and Judith had become the happy parents of a son and daughter. Whether in envy or by way of apology, Edna appeared to regard the two youngsters in the light of a burden and expense.

John, already over-taxed with debt, listened well-nigh appalled as Edna detailed the endless chain of expense incident to the two innocents. There was the layette, basenet, crib, nursery, carriage, nurse, doctor bills and a train of incalculable incidentals.

John decided he had troubles enough for the present, especially when he noted the high-salaried nurse, which modern women, he was told, considered indispensable for the first two or three years of a child's life. With a trained nurse in charge, a mother need not feel tired. She could make trips away, leaving baby home in charge of a nurse so competent that no anxiety need be felt for baby's welfare.

So far had they drifted from their early ideal of marriage, that a childless home was no more incongruous than the daily strain they were making for appearances. One evening, however, John almost forgot expediency. He returned home to find Edna in charge of the youngsters. She was cuddling tiny Judie while miniature Phil leaned against her, absorbed in his baby sister. Edna looked so tender and lovely that John found himself wishing the picture might be true, that he was returning home to find his wife and two such lovely children to fondle and love and laugh over. And somehow, a setting of wild roses and hollyhocks enveloped the three instead of the familiar rocker.

He recalled then, a remark he once heard his father make to his mother as she sat one evening cuddling the baby sister. "You were lovely as a girl," he had heard his father say, "you were lovely as a wife and sweetheart; but you have been lovelier in your motherhood than in anything else."

He would like to have been able to say that to Edna. But he closed his eyes on the alluring picture and the memories it evoked. He closed his eyes, moreover, as if he were shutting out not a pleasing but a painful picture. It was better, perhaps, for them that they had no children.

Summer drew near. It had been hard enough, during the winter, to walk when others rode. There were times when accepting chance invitations to ride took on an aspect of accepting charity. Usually Judith and Phil took them along but even so they were beginning to feel like poor relations. Judith was getting to be a trifle patronizing at times and Phil was often openly surly.

The warm weather came on and Judith and Phil with the children and nurse, took delightful trips to the canyon or went on berry-picking jaunts. Sometimes John and Edna were included. But the nurse and babies with their accessories, filled the car. John and Edna refused a time or two and soon they were excluded altogether.

Sometimes all the neighbors, who had cars, and all in that neighborhood, save John and Edna, seemed to have them, drove to the hills for a breath of cool air and a quiet supper by the river. It was trying on Edna to see them off and wave goodbye merrily from her piazza; and then hear them come singing home by moonlight, refreshed for another day in the hot city.

The summer was unusually long and sultry. Edna began to look pale and John was getting worn and bitter. He realized that Edna was out of things because of their poverty and the realization soured him on society and social dealings. He did not stop to reflect that what was poverty to them would have been wealth to his father and mother.

John was driven to make another "investment." Again it succeeded. Determined to show "the bunch" that he and Edna could hold their own in the game, John bought a car, a Sedan, a luxurious model. Phil's respect came up with a bound.

"Glad you are prospering, old man," he exclaimed, "some lucky investment, I suppose?"

"Precisely," John responded with secret bitterness.

"So that's what it takes to keep their respect," John fumed to himself. "Well, they shall have more then."

Edna opened the season with a superb ball. She let it be whispered about that it was to be the most costly affair Winthrop had known. Nothing in Winthrop had been fine enough for the occasion. Flowers, orchestra and caterer were all brought from the larger adjacent city. The bills were spectacular. The furniture bill which had once stunned them was as nothing in comparison.

Edna as hostess, was resplendent in a gorgeous new gown and displayed a necklace of rare beauty and—costliness. There was some talk, of course, since John was known to be on salary insufficient for such extravagances. Lucky investments, explained everything. And John was of such known integrity that not a suspicion was breathed against his name.

The haze of Indian summer was over everything, softening the jagged outlines of the mountains, obscuring the clouds, subduing restless humanity to dreaminess and reminiscence, when John was shocked into facing a grim reality whose jagged outline no autumnal haze could soften. Over his head hung a cloud so dark no mist could obscure it. Dreams and reminiscences were banished forever. He was thoroughly awake to the calamity that had befallen him. At the same time word came that Phil's father, who had been traveling since Phil's marriage, was coming home and would again take charge of the business.

John got so he scarcely ate. He tossed so all night that Edna insisted that he have a room to himself. He became so

irritable that Edna dared not address him. Many a time he would score her roundly.

"Our life has been a sham, a hollow, false-fronted sham," he would declare, "not a joyful pretense or a merry deception but a ghastly, inglorious, soul-deadening sham." Edna herself he would denounce as a mere piazza lady, too nice to toil, too superficial to think and too soulless to care. "And he, well the less said of himself the better."

One afternoon he came in hurriedly, deadly pale, and told Edna to get on her things and they would get out into the country for a little rest. Edna prepared a few sandwiches and got into the car beside him. The mystical haze of Indian summer was over everything. The day was a day for dreaming and forgetting, a way for peaceful memories. It was a day for perfect companionship; but neither seemed aware of the presence of the other except as a something to be reckoned with, not as a comrade.

Without a word they drove along familiar ways toward the place of their honeymoon. Edna in anxious wonderment, John in silence too terrible to break, walked up the overgrown path to the little cottage.

For three or four years no one had lived in the place. Its seclusion had saved it from the havoc of small boys; but time and neglect alone had wrought sad ruin.

John threw himself down tragically near the spot where he had once come upon her making doll parasols and Paris hats out of hollyhocks and burdock leaves. Edna stared at him in some alarm. For an hour or more he sat silent beside her. Then:

"I believe I could sleep a few minutes," he muttered.

Edna made herself comfortable and he laid his head on her lap and slept. Yet even in sleep he did not relax but lay there breathing hard and sleeping as if sleep were work and terribly hard.

How quiet a spot it was! Edna soon found herself listening to the voices of nature, soft and elusive not strident and insistent like the noises which characterized their street. A soft swish, swish—the river at low ebb caressing the grassy banks, a sibilant sound, was it bee or—yes, it was a bee she could see it in a clover blossom near. What a lovely frock that satiny hollyhock would make, and the sunset—a billowy cape to encompass it! What possibilities the place had for a summer home! She almost forgot to wonder about the grim shadow hanging over them.

Yet, even in sleep John did not forget. Once he murmured, almost inaudibly: "God, I'm afraid of it all." "What did he mean?" Edna wondered. It was getting late and Edna

in reaching for a sandwich roused John. He sat up with a start, almost of terror.

"Couldn't we get this place and fix it up for a summer home," she proposed.

John laughed shortly. "Of course we can get it just as we have got everything else." eH stood erect and stretched himself wearily: "I'm afraid of it all!" he exclaimed again below his breath.

Edna got to her feet with a start. What was the matter with him? Was he losing his reason? "Oh, Robert Service," he was quoting from Robert Service again. But how ghastly real the lines sounded! He protested he was not hungry when Edna offered him a sandwich. But he took the box beside him in the car.

Phil was waiting for them—pacing up and down before their house when the car drove up. "We're waiting for you at the office, John," he announced casually.

"I know," John returned with equal unconcern, "I must take Edna to the station to catch her train. I'll be back in a few minutes."

Philip acquiesced and Edna in wonder followed John into the house.

"I have a ticket for you so you can visit your cousins in Denver for a while," he explained. "I've wired them to meet you. But you must take the train at once. Just shove a few things into your suit case. Your mother can send other things if you need them."

Wonderingly Edna complied. She would have protested but there was something about John that held her back from any enquiry or question.

He saw her onto the train, thrust her ticket and two greenbacks into her hand and left her. Not a goodbye kiss or a word of any sort! Once Edna got up to leave the train. It was all so strange. But she was too late. It was already in motion.

Then, to her dismay, she saw John go to their waiting car, take the box of sandwiches from the seat and make his way toward the freight yard.

As her train pulled out someone boarded, stealthily, a box-car, one of many that made up a long freight train just pulling out. Was it John she caught a glimpse of on the floor of a box-car, as her train went past? Was it John or was it some one terribly like him, some unfortunate fleeing from justice? And what was that package he clasped grimly in his arms? Was it the familiar box of sandwiches she had made that afternoon?

(To be continued)

Two Sonnets

I

To Death

(Written during severe illness)

The Lotus-Crowned, Pale-Reaper, Dreaded One,
And King of Terrors, Bringer of Sweet Sleep,—
So we call Death. Mine now to vigil keep,
And hear the clocks strike. Day its course hath run,
Not mine, perhaps, to see another sun;
These hours to joyance like swift torrents leap,
The while to me, in pain, the moments creep,
Who with life's dissonance so near hath done.

Come, then, if must be, Death, and close mine eyes,
Let change my being in this solemn night,
As on the earth the mist of darkness lies.
What though alone, no loved one in my sight?
My ache of heart in widened vision dies,
Be lost, old life-fears, in new dawn of light!

Alfred Lambourne

II

To Life

(Written during convalescence)

The mystry supreme, O great unknown,
Aye, that which animates the senseless dust,
The vital spark that holds the flesh in trust,
The link which binds us to the viewless throne!
Aye, that in which Omnipotence is shown,
Brings forth the savage and the most august,
Aye, man, the coward, brave, the mean, the just,
Hail thee! O, hail thee! Hail, O life—my own!

Hail Life! Yet precious unto me thou art,
And rich to me the thought of many lands;
How sweet to feel love's rapture in the heart,
Renewed emotions come like seraph bands.
O added days be mine for noble strife,
Completed tasks to crown my lease of life!

Alfred Lambourne

Increasing Mentality

By Harold Stevens Alvord

Clear, accurate and systematic reasoning is the result of mental training. During the raw stages of mental training, the mind resembles, in many respects, the inexpensive automobile, a smooth running machine until a grade is encountered. Then the misses are frequent.

We must admire a finished piece of machinery. It sings a perfect song of labor. Likewise we must appreciate the priceless works of Shakespeare. We marvel at the power confined in the mind of our Lincoln. Such mentality is the finished work of an expert. Such brains are able to meet the hilly roads of any life.

We find Lincoln, during his early youth, plowing the pages of printed material. Every idea meant much in his work. He, being placed upon his own initiative, developed a faculty of not only reading good books, but also thinking good things. He developed a thought in every line. The lofty decisions made deep impressions. The narrow, degrading thoughts were never harbored within his soul. After a few years of carefully selected brain material, as well as faith in God, he had a dependable structure. The dependable structure, when applied, responded in a reliable manner. During the time of harvest, Lincoln, through carefully weeding early in life, reaped only the best grain. His brain had the proper nourishment early as well as later in life.

In our own age we see a man shining as a light in the dark above the other men of science. Thomas Edison, with his superior mentality, cannot afford to try more than one task at one time. To feed the raw facts into his brain they return finished goods. To force the blank paper into the iron jaws of a news press, a finished product results. The brain of Mr. Edison is simply a machine, oiled and in perfect working order. A brain of an Edison is able, when the world is in chaos, to satisfy itself with carefully digested thinking. Behind closed doors, this great power completes his taken task, because of early mental preparations.

"Do one task and do it well," Edison remarks.

How many are able to really do one task and do it well? How many respond to the explosion in the street? Outside influences detract our attention from religious duties, because the

foundation is lacking. Edison as well as Lincoln, had minds whose foundations reached the solid rock.

When preparing to build a mental structure, drill to the solid rock. To be among the few we must make early preparations, we must build early in life. Education will furnish the tool. Practice, work, and the Master will complete the structure.

Increased mentality should give you power to obtain the maximum of living and happiness in the least possible time; should result in greater social service; should be a factor in utilizing your spare time; and should, above all, "instil faith in God the Creator of the Universe and Father to us all."

Begin now to build a dependable mental structure. A delay is costly. Your brain is your reliable friend.

Minersville High School, Utah

My Daddy Dear

My Daddy dear, you've always been
 The dearest kind of pal to me.
 You've kept my soul from sinning when
 I might have sinned if not for thee.
 You've taught me how to live a life
 Of honesty and love.
 Of how to serve my fellow men
 And please my God above.
 And when death's angel hovered near
 And fever burned my brow,
 You kneeling prayed that I be spared,
 You loved me then as now.
 You never fret, my daddy dear,
 When troubles come your way,
 Although your heart must break, at times
 You see a brighter day.
 I see your hair is turning white
 And, work has made you old,
 You've toiled your life away for me,
 You love me more than gold.
 Your gentle words have ever been
 A guidance for my feet.
 I think of you when far away
 And long again to meet
 My daddy dear, to you I owe
 My learning, faith, and prayers,
 You cheered my heart where sorrow dwelt,
 And took away my cares.
 I know of nothing I can do
 Unless I try to be
 An honor to you, daddy dear,
 As you've been good to me.

Provo, Utah

Flora Robinson

The Logic of an Unfulfilled Prophecy

By L. E. Eggerfsen

Many prophecies have been uttered by critics of "Mormonism" since its inception, fixing the date of the demise of the "Mormon" Church. A review of periodical literature published between the years 1830 and 1860 contain sufficient utterances about the fate of the Latter-day Saints to compile a good sized volume, which besides being humorous is an excellent brief for the divinity of the "Mormon" Church. This strange thing called "Mormonism" which, as one author says, "had its birth in credulity, and will meet its death in enlightenment," is uniformly through a long line of predictions condemned to death. The date of the extinction or mortality was uniformly placed at a period to follow the death of Brigham Young. Failing, as our enemies did, in upsetting satisfactorily the claims of Joseph Smith, they turned the matter over to pure critics. This was the logical step. We then learned that the Church was held together exclusively by the indomitable will and personality of the Prophet Joseph Smith's successor. As a Church, it contained no inherent power other than the power which was found resident in one or two of its leaders.

Space will not permit reference to seventeen specific prophecies made by as many observers of religious life concerning the death of "Mormonism," uttered during the three decades referred to. But the writer will try to show by an example that these unfulfilled predictions, made by trained observers and critics of the Church, stand as good evidence of its divinity. Based as they are on cold logic and ignoring supernatural forces they fail to adequately explain the "Mormon" problem. Our critics prove to be our friends even though they prophesy our extinction. They have reasoned all the time from history, and that their conclusions were logical we admit in advance. Logic did point to the death of "Mormonism!" But logic does not always rule the world. God often confounds the wisdom of the wise.

In the *Atlantic Monthly* for September, 1864, published seventeen years after the entrance of the "Mormon" pioneers into the valley of the Great Salt Lake, there appears an article written by a very keen observer and student of the "Mormon" question which was then as now a "good feature." The article is very interesting, at least as an illustration of the fact that it is always much easier to look back and record history, than it is

to look forward and foretell events. We are told that Brigham Young's tact and personal fascination are the keystone of the entire arch of "Mormon" society:

"While he remains, eighty thousand of the most heterogeneous souls that could be swept together from the by ways of Christendom will continue builded up to a coherent nationality. The instant he crumbles, 'Mormonism' and 'Mormondom' will fall to pieces irreparably. When he dies at least four hostile factions which find their common ground in his deification will snatch his mantle at opposite corners. Then will come such a rending as the world has never seen since the Mohammedan general fought over the coffin of Alexander. Then will 'Mormonism' go out of geography and into the history of popular delusions."

The author indeed speaks of the great influence and power wielded by Brigham Young, but observes: "Yet the strange thing is that this tremendous power is practically wielded for the common good. I never heard Brigham Young's worst enemy ever accuse him of speculation." And then again: "He (Brigham Young), in spite of his lack of education and training, has clearly seen what is requisite in the man who would be respected in the Presidency and has unreservedly devoted his life to its attainment." In view of the foregoing we are not surprised when we are told that Heber C. Kimball, second president, and Brigham Young's most devoted worshiper and in all respects the next most important man, "is utterly incapable of holding together incoherent, discordant 'Mormonism' if he should survive him."

Here, then, is a concrete prediction for us to observe. I need not say that it is an unfulfilled prophecy. It sums up, however, the unanimous judgment and verdict of students of religious life and institutions covering the three decades, 1830-60, and is proved fallacious by history. "Mormonism" did not crumble the moment Brigham Young died. Four hostile factions certainly did not snatch his mantle at opposite corners; nor did the world witness a rending at all. And the fact that "Mormons" number today over a half million, that the power and prestige of the Church is greater than ever, proves quite conclusively that "Mormonism" did not pass out of geography into the history of popular delusion. A great number of other sects which sprang into existence about the same time as did "Mormonism," have passed away and are now a matter of history; but "Mormonism" still thrives. While, for example, the heirs of Alexander Dowie are suing for property in Zion City on the shores of Lake Michigan valued at ten million dollars, and thus reducing his spiritual calling to commerce, the "Mormons" are building temples over the face of the earth and two thousand missionaries are preaching the gospel to the inhabitants of the

earth. The influence of the Church is growing, and her religious, social, and educational program is progressing phenomenally. No! "Mormonism" is not off the map. It is still geographically located, and one can find it without reading the history of popular delusions.

The conclusion is plain. We can safely say that had a commission of the world's great scholars been sent to Utah in 1860 to observe the pulse of "Mormonism:" historians, economists, sociologists, and jurists, one and all, would have joined in a unanimous verdict with the observer just quoted, "Mormonism" was going to die. The hand writing foretelling the event was on the wall: The social fabric would be torn asunder. It could not endure in the twentieth century. But "Mormonism" continued to live and is attracting world-wide attention. Why? That indeed is a great question. When no less an authority than Richard T. Ely confesses that his investigation has not yet revealed a more perfect organization than the "Mormon Church, how do we account for it all?

May we not conclude that this unfulfilled prophecy speaks with great logic itself? Does it not contain a testimony of great weight, proving, or at least strongly tending to prove, the alleged Divine guidance maintained by staunch Latter-day Saints to be the secret of their strength? No greater good can come to "Mormonism" than the throwing of a searchlight upon the character of the founder of the Church and the leaders of Zion, from the origin of the Church down to the present time. The more imperfections which are revealed, the more glaring human weakness brought to light, the greater becomes the miracle of "Mormonism." We appreciate our critics, for the more they point out our inherent weaknesses the more our persistent strength becomes magnified. It is a strength of God and not of man.

Spanish Fork, Utah.

Thoughtgrams

The man or woman who possesses an honest heartfelt smile, has the key to every human's castle. An honest smile makes the whole world kin.

To be friendly with every one we meet and free without the familiarity which breeds contempt is one of the greatest accomplishments of modern times.

Success is not bought; it is not a gift; it is not won in a lottery; it is not inherited. It is simply the result of hard work and a determination to succeed, with God's help.—*D. C. Retsloff.*

Up from the Hills^{*}

By C. N. Hanks

"Up from the Hills, is the personal experience of a Utah boy whose faith and courage in overcoming extraordinary difficulties deeply appeal to my sympathy and admiration. It puts to shame those of us who have eyes and hands and become discouraged in the battle of life."—President Heber J. Grant.

INTRODUCTORY

Simplicity is the evidence of greatness!

People who are really educated know what to do next.

Religion is the inherent longing in the human soul to answer harmoniously the call of the Great Divine.

A person's guide of intelligence may be rated by his sense of humor.

We are born alone; we work alone; we succeed alone; we fail alone; and last, but not least, we die alone.

CHAPTER I

I came up from the hills. Followed that long, crooked, slippery trail that winds between the crests of the cliffs, over the rocks, by the pine trees, and through the snow drifts.

My boyhood days were spent there. The meadows, mountains, valleys, and murmuring pines were all my playmates. Many mock battles went on; even the Weaver of Dreams, Zane Gray's Buck Dewaine and Riders of the Purple Sage were very insignificant to compare with some of my boyish dreams.

After I was graduated from the swimming pool, the cow herding, and the dog and pony days I was kicked and cuffed through seven grades of a very ordinary country school in Charleston, Utah, the place where I discovered America. As I look back over those methods of instruction, I wonder which end of my body they were trying to educate—or if they had misunderstood the location of my brains. The wonderful age of sixteen arrived with all its likes and dislikes, choices and choosings, sweethearting, and teasing. The trip to the university interrupted my boyish pranks. I worked for the money. It seemed the only way to get it. And when I broke off the family tree, Dad cut me loose to pay my own debts. So through the coming years of seventeen, eighteen, nineteen, and twenty I worked for resources and went to school whenever I could. My record at the University was not a brilliant one, as the pauses to get cash were

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frequent. However, I finished my second year in the commercial college and acquired an appetite for more education, but the money had to come first and faster. I bade adieu to the old farm with all its happiness, plenty, and memories, and went away to the mines as fast as I could go.

CHAPTER II

I saw the carloads of ore coming out of the mountain sides. It looked good to me, and I said to myself, "Here's where I make a raise." So during the vacations from school I learned to be a miner. It is a hazardous game, especially for those who lack experience. Often fortune's rosy lips pose with what seems a kiss, and then through mismanagement, or just plain bad luck, that proffered caress turns to bitter disappointment. Misfortune followed me in my mining days. A disaster at the Daly West mine, Park City, Utah, in which twenty-eight men lost their lives, made my first job possible. After I had worked thirty days, a ladder broke on which I was descending, and I fell twenty feet to the bottom of the winze (a perpendicular passage cut through the stone for the ladder and ore shoot.) Mishaps like these were very common. Two nights before the ladder broke with me, a man was crushed to death in the cage while we looked on helpless and horrified. Later, on a contract job, a premature blast tore off most of my clothes, and left me with a broken finger and an ugly hole in my back.

There is a fascination in mining which I remember yet. How we dug in the dark, cold, slimy wet; we saw the glittering silver sparkle in the gleam of the candle's dim light. It looked like a halo of fortune peering at us. Oh you miners all know what a charm there is in hunting for gold! It has worked clear down through the ages, and for this selfsame lustre many great men have given their lives. The contract work at the mines went on with a jump. The goal was reached and the money won when our contract was finished at American Fork. We found a splendid mine near Nephi on Mt. Nebo on which we took a lease.

How well I remember that rainy October noon when we loaded the burros and started away, the old grey burro leading with his bell and his pack. We went to the mountains—to the mountains, never to come back. 'Tis strange but we can never turn in our pathway of experience—we must go on. True our hearts ache for things that are gone. But onward and forward the experience must come. 'Tis a wonderful school, but the tuition is high. The lesson it teaches rings strong and clear through those gorgeous mountains, that great line of snow-capped peaks standing like monuments to the glory of God. They usually bear a message of strength and peace to all who live in their shadows, or at least I found it so until the last year I was there. Forebodings seemed to gather everywhere. When I would go home I felt that I must go back to the mine, and when I returned it seemed that someone was calling me home. Even as the clouds gather before a storm, that inexplicable restlessness seemed to drive me on.

The peace of the mountains was no more. An unavoidable something was waiting. I know not where or what. Some great experience seemed to be calling me. The inevitable was pressing me on.

CHAPTER III

Slowly up the mountain side over that picturesque trail, the burro train plodded, some dozen or more. Four of us fellows went along to keep things moving. I was following the last burro in the train, a nice, little, brown yearling. When I came to the top of the first hill the owner of the burro train called to me and said, 'Hanks, you watch that little donk. She will kick you if she gets a chance.' The thing above all others that a burro can do well is to kick. They never miss their mark. Immediately I cut a long, limber willow and proceeded to tease Miss Burro thoroughly. While she was climbing up each steep hill I would catch hold of her tail. She tried her best to kick me every time, but just before she would get to the top of each hill I would let loose. She would go on until she reached firm footing and then she would wait and watch for me to come up where she could kick me, and then I would switch her. That little donkey remembered our trip to the mine and how I teased her. She watched me every day I was there. She would have kicked me sometime if I had stayed. In the gloom of that October night we unloaded the burros, and laid their burdens at our cabin door.

The lease was right, and the fellows were there, and when morning came we set to work. The tunnel planned, I drilled the holes. The dynamite lifted the rocks as the echoes of the blast sifted and rolled through the cliffs, silent and old. Nothing succeeds like success, and the work pushed on with a rush. The burro train went down time after time with packs of lead and silver until the car was loaded. What a day of celebration! Only you who have worked for it know.

Then came the time for us to market, and, of course, the two older fellows must go. My partner and I stayed alone to forward the cause, while the old chaps went to town to pocket the cash. We worked like the devil for a couple of days. The third morning when Old Sol rolled over the mountain in his setting of blue, he looked down upon a wonderful sight, the most beautiful in the world to me, pine trees,, cliffs and rocks, glittering, smiling, until my soul was lost in the silent ecstasy of it all. The Almighty tried himself when he made such mornings as that. I am sure his best work is given to that rock-ribbed world that laughs as it goes. Laughs? Yes, it was bubbling with laughter! The whole great world was a song. Surely on such a morning Browning sang, "All's right with the world!"

CHAPTER IV

The mischief that waited was in the blacksmith's shop. A box of caps and a coil of fuse were becoming wet in the drip of the melting frost. That wouldn't do, so I picked them up and put each in a cozy place in

front of the rock where they could dry in the sun. They sat there till noon, warming and stewing and waiting for the fatal touch.

Noontime came, holes were drilled, the blasting must be done. It seemed a choice between us two, my partner stopped twice to pick up the caps, and then I told him to fix the dinner, he went on, and I picked up the box. Until my dying day I shall thank the Almighty Creator for the last glorious look over the mountains and cliffs. For with a slight bump of the caps everything changed with a roar. Explosion? Yes! It had happened. Forebodings were over. I had waited one second too long. I intended to quit and go home, but oh, Great God, it was too late!

I found myself lying on the rocks about fifteen feet from where the explosion occurred. I immediately rolled over and stood up, calm, sane, and collected. My hands were gone, my eyes were blind. Darkness loomed, the blood streamed. Where my left hand should have been, sharp bones protruded as I raised it to my face. The wreck of my right hand was even worse, mashed like sausage. I was not in extreme pain. My face was smarting as if I had been hit with a handful of gravel, my clothes were torn and burned, in fact, most of them were gone. My body was bruised and cut, and flying particles of copper had played havoc with my eyes. My partner wept and beat his head.

From that minute on, down, down I sped, worse and worse until it seemed that I would die. It began with a walk up the trail to the cabin door. The seat on the bed was a welcome place; the fire was made by my partner and the examination begun.

He opened my right eye with his thumb and finger.

"My God," he said, "that one is gone."

The left eye was next in turn. He opened it wide.

"Can't you see? That one looks good."

"You are not lying to me?" said I. "Look here, old man, if that one is gone I want you to tell me and right here is where I will take my medicine."

"No, I'm not lying, I can't see where that one is hurt at all."

"Is it worth a chance?"

"Yes."

"Then we had better tie it up and stop the blood, or this will all soon be over."

CHAPTER V

So he did the tying job with a couple of strong linen handkerchiefs, one around each arm; he put them on with the strength of the mountain lad. They were tied like bracelets of iron. This I found out when I tried to chew them off after he had gone. He started on the fifteen mile trip for a doctor and help, and I lay down on the bed to await his return; here is where the real torture began. As my arms swelled under the pressure of those bandages, I had my first feast of real pain. It seemed as though my shoulders and arms were pushing through my body. I tried to chew

the bandages off, but my lips were gone and I couldn't find the knots. My rifle hung on a nail at the end of the cabin. I knew exactly where it was, all loaded and ready. To touch the trigger with my toe was a simple thing. "By Jove, I'll end this" was the thought that came. Immediately I sat up, but I was so dizzy I was not quite sure, and when I tried to put my feet down off the bed they wouldn't go, and I lay down once more.

Thoughts came. Nausea followed. I decided my days were ending; life's great glories were gone. I knew I was leaving the world of the living, every thing was settling down. The torture grew steadily worse. My first inclination was to bewail my pitiful lot, and I had a desire to curse, but so near the brink I was slipping, fear stepped into the race, and finally a little prayer was uttered instead of a hideous curse.

"Oh, God, by all I hold sacred, if I must go through the world, crippled and blind, let it all end here, I pray You."

My feet were cold. Icy chills began to creep up my back. Each one seemed to follow the other from my feet up my spine out at the top of my head. As the day wore on they came more frequently and with a more pronounced shiver each time. After a while they started in my knees. My fire had gone out, and the puppy had howled himself to sleep. The chills were starting now in my hips. The fingers of old Jack Frost were reaching farther and farther into my soul.

The rustle of the wind in the pines seemed farther away. Everything grew more quiet. The little pup whined for his petting. How I wished I could give it to him. And all day the silence grew thicker, until, when night came, it seemed everything was gone. I could hear an occasional rustle, far, far away, and the thought pressed harder and harder upon me, 'this, oh this, is my very last day.' In that hour I realized my chance to be happy was gone, and I made up my mind firmly that I soon would be numbered with the dead.

CHAPTER VI

A stone came tearing past the cabin loosened by a horse's hoof on the trail above, and I thanked the good God of Mercy that the doctor and the fellows had come. Now I could ask them for a drink of water. Through all those hours I had been tortured most by thirst. I saw in my delirium the springs in the mountain with the clear, crystal water bubbling through the pebbles and sand. I would lie flat down in my dream and drink all I could. Then once more I would be aroused by excruciating thirst to find that it was only a dream!

A slight introduction and the doctor was there with his hypo needle all ready. How glad I was he had come! He rebandaged my arms; opium and chloroform did the rest. I was peaceful and happy through the night, and when the gray dawn of morning lighted the way over the crags, the fellows loaded me on a stretcher made of canvas and boards, and

down the mountain side, over the cliffs and ice they carried their burden to the bottom of the glorious gorge.

The first snowflakes were falling as we came to the bubbling spring. They all took a drink but me, and I would have given worlds for one sip of good cold water as I heard it gurgling by. I asked for a drink, but the doctor said, "No, a drink of cold water would kill him; get ready to go." So they waded across. Several times they splashed and floundered while my soul was craving one draught of that water. We were nearing the last crossing; I knew it was there. I made up my mind I would jump in the creek, or at least I would try. A curve in the trail left the doctor behind. They slipped me a cup of water. For many things I have been thankful, but that one cup of water was the best gift of God's giving, for I would have died from thirst. On they went to the jolting wagon. While the fellows were carrying me it did not seem so bad, but when they loaded me in the wagon there was a decided change. The mountain road had been newly made, and the rocks, holes, poles and chucks were all there. I knew when they found every one. We had no spring on the wagon. I could not sit up. To lie flat down in the bottom was my portion. That was some ride, but it was the best we could do. On to the depot we went.

CHAPTER VII

The second day had waned in its shadows, when the train hissing and grinding, started on its way to the hospital. It seemed like a panorama of madness. The train bumped and thumped. After an endless period of time, it all ceased and was over. I was lying on the station floor. They were hustling for an ambulance, and the last thing I knew they were carrying me once more. Then the doctor's familiar voice woke me.

"My boy, have you any choice as to who uses the knives?"

"No, Doctor, just please don't let me wake up."

"All right, smell this."

There seemed to be a deep roar; my thoughts went off in a jumble, round and round I sped like a wheel, and then it was over.

"We shall know each other better when the mists have rolled away." We shall see each other clearly when we are through this world with work and play.

There is a recompensing feature that brings us prizes. When nature takes away her gifts, she repays some other way. My gift came in the next two days. Places trimmed with gorgeous beauty decked the walls of dreams. People, draped in garbs I never saw before, glided up and down; yes, they were there in glorious array. Through my being I longed to stay. The rest that came was sweetened with breezes' peace and flowers' perfume. There were lights, but no lamps; music, but no musicians; flowers, but they did not grow out of the ground; understanding, but no words. The people moved but did not walk; I understood so clearly, but could not

speaking. With peace and rest through those two days and nights I was blessed.

We are never entirely satisfied in life. There is always something more we wish for, or something we must have to make us happy, or at least, I have found it so. Contentment and satisfaction came to me completely when I was so near death's door, and the greatest desire of my life is to pass back to that situation. I would not do anything in the world that would send me there abnormally. I hope to go back some day just as God intended me to.

CHAPTER VIII

All at once a distant roar seemed to wake the echoes of the place as if someone were smashing the glories. I woke once more. My mind was clear and sane. It all came back like a hideous dream. I tried to sleep again. 'Twas no use. I saw it all so clearly, the loss of the past few days. My blood was sopping through my veins; the fever burnt and scorched. I ached in every bone. I had lost all I could lose and still live on. "Helpless" was the word that tortured me long and hard. For six days and nights I had not tasted food. I was not hungry, and did not want to eat. I made up my mind that was my way out. I would never taste food again. The nurses coaxed, the doctors said I must, but firmly I refused. They seemed to realize my intention, so in the evening of the seventh day the nurses came to my room. The matron raised me up, tipped back my head and literally poured down my throat a cup of beef tea. Without a word they left me. The next morning I was starving. The matron came in and asked me what I would have for breakfast. I told her fried eggs, sausage, coffee, and toast. Soon she returned bringing everything I had ordered. And then she fed me all I could eat. The memory of that breakfast will linger as long as I have thoughts. Later, when they cut my rations to one soft-boiled egg and a slice of toast, I asked them why they did not bring me something to eat like they did before. The matron very decidedly said, "Shut your mouth, don't ever mention that breakfast to a living soul. I fed you your last meal that morning. I expected you to die soon, and I decided to start you on with at least one good meal."

For five weeks it steadily grew worse and worse. There I was in that hospital with the doctors and the nurses. They all did what they could, but their kindly effort seemed of little use. Higher and higher grew the pile of discarded hopes and happy smiles. Despair and disappointment racked my nights and days.

CHAPTER IX

Words fall like empty shells when I try to describe the torture, misery, and hell. The days and nights wore slowly away, and each brought more of my dreams, to the ever gone. The physical misery was excruciating, but the mental torture is hard to describe. The thoughts of the future tortured me, and in the midst of my trouble my friends came along. A

few spare tears they shed, and I heard them say as they went their way, "My God, it's too bad it didn't kill him." Their expressions were meant to be kind, but they seared my weary soul.

One day the doctor came in. "I have a poem to read to you. It is Edmund Vance Cooke's 'How Did You Die?' We have rechristened it and call it 'Vim.' I am assured it will do you some good." That poem was the first piece of literature that ever made me sit up and take notice. Since that time it has always been with me. It has brightened many dark days. I met the author later. He gave me the poem to use in my lectures. Even now when I read it, it makes things easier, and helps to brighten the way.

The regular hospital routine I do not need to mention. You who have been there know what a mess or torture and fuss, doctors, lances, and probes! With all of their machinery the hypo needle was crowned above the rest. When nights came with all their ghosts of torture and the voices were hushed, King Opium spoke, seemingly so soothing, and peacefully drove that hideous procession away from my mind. Sleep with morphine was all I could get. For weeks it went on until the habit was fastened as solid as growth in the ground. First, I took it because I was in misery. Soon I liked it so well that without it life was a burden, and all joys were turned to the tortures of hell.

Although it was long years ago, even now days come when food does not satisfy. There isn't anything I can get that is just what I want. That old opium habit! Will I never forget those dreams, the pleasant, quiet rest when I was tired in spite of everything? When I think back to that day in the cabin, what a relief it was! Then when I had my appendix removed it soothed again, but faster and faster the habit grew till the dreams were gone and dejection, melancholy and madness came. I was a wreck, physically and mentally.

Gentle reader, we may think we are hiding from that torture, but it turns on us later a thousand times greater than the first rush of misery, and it makes us square up with old Mother Nature for the things she elected to be. Every imaginable pain in the world came back when I dropped that morphine. No rest, no sleep, or eating!

CHAPTER X

In that pile of life's ruin, I left many treasures behind; stripped stark naked of health, money, and sweetheart; I faced life alone--blind. Independence went in the bargain, helplessness came in its stead. Two or three fellows left the hospital in coffins. How I prayed to go even that way! The doctors and nurses and some of my friends said that would be wrong. The hospital days were ending, for surely I was getting well. My sweetheart came to see me. I told her, "Well, sis, a half man is my portion, and you march straight along. Get some nice, clean young fellow who is all there and make you a home. You are as free as God's sunshine which I may never see again. Please forget that I am living, and I will never feel

that you did me wrong. This is my own misery. I can't drag you in. I'll do the best I can with the mess I've made, and I'll live to the end of life's living, but I must do it alone." When her sobs and tears had ceased, I turned my face to the bare wall. "For the strength of the hills I bless thee, O God, O gracious God!"

CHAPTER XI

The first hospital days were ended. At last the time for going home arrived. The matron came, in her kindness and said, "My boy, who will wait on you there?"

"Now look here, Mrs. Hunter, the Lord only knows. Five years from today I'll do it myself, everything that I'll have to have done."

She laughed, "You are crazy."

"Yes, I know I am, but whether it's pleasure or sorrow, joy or fun, listen, Mrs. Hunter, I will do everything that I will have to have done. While I may be crazy I have a whole herd of crazy friends, so fare you well, Mrs. Hunter, hospital, doctors, and all."

We went to the station and then began the grinding and winding through the mountains once more. It was a sad little procession that started toward home. The great mountains hovered along either side of the way. The golden rays of sunlight that poured over the cliffs seemed like a benediction, the sacredness of it all. The valley and mountains were covered with pure white snow. The frost had decked them with diamonds, and the clear, bracing air was strong with life to a man who stepped on the platform of a little station called "Home." With glad hearts we usually come to that mansion or cottage where our life began, but this day 'twas with sorrow, disappointment and shame. My body was broken and everything gone. I had lost to the extent of my losing, and the pitiful greeting was sad. The neighbors gathered in to see the misfortune. All the kids were there and Mother and Dad.

CHAPTER XII

Let me pause here to discuss with pride my forefathers and homefolks. Ephraim K. Hanks, my grandfather, was a first cousin of Abraham Lincoln's mother, Nancy Hanks. My other grandfather, N. C. Murdock, was a nephew of General Stacy who fought the English on Bunker Hill. Both my granddads were Utah pioneers. Hanks joined the battalion that fought in the Mexican war. Murdock drove an ox team, or more commonly known, a yoke of bulls, from St. Joe, Mo., to Salt Lake City, Utah, when he was but a lad of thirteen years. My father was one of those clean, strong out-of-door men. He found most pleasure in the mountains, hunting and fishing. I used to go along. My mother was a thoroughbred, with large, dark eyes and black hair, unconquerable, and knew no limit to her love and kindness. Seven brothers and three sisters made twelve in the family. Both grandfathers, my father and mother, and one kid brother have taken that long

trip over the range, and according to the creed which they believed, they have gone to their reward.

To start all over seemed hard, but it rang from the forests and mountains, from every man that I met. Some of their eyes were filled with moisture. Tears dropped like showers of rain. "Can you start all over?" seemed the words they would whisper. That was the question. It grew bigger and bigger each day. "To start all over, that's the thing to do, I know, but just what way? What can I do?" Still tortured! It seemed hopeless. The harder I tried, the less I did. The little things grew bigger. The details were a mountain of difficulties. I could not dress, wash, comb my hair, or brush my teeth, had to be led wherever I went, and all my money was gone. I didn't have a cent. Steadily this thing grew; born of trouble, misery, disappointment, till I learned my great lesson: "Man, it's up to you!"

CHAPTER XIII

After five weeks of confinement in my room, I learned to dress myself. To feed myself was very simple when I learned the trick. The comb and the tooth brush are part of the game. They worked like a charm. This was the glimmer of my first independence. It came like a flash. To earn a living was the next problem. That puzzled me most. I tried the store business. It was a sad failure. I started selling things; but that was no better, I think. Something where the success depended upon me, that was what I wanted, but O, great God! what could that be?

A burden on the home folks! That would never do! So one blustery April morning, with a small boy and a grip of knitwear, I went to work taking orders and selling. All I needed was a monkey and string! I felt like a vendor. I displayed my wares in the midst of customer's praises. "Yes, we'll give you an order to help you." Those were the small ones. Orders miswritten and wrong measurements, made this selling a torment, but bills at the hospital and doctor's fees made it positively necessary to swallow my pride and walk straight forward.

When the springtime was over and the summer was gone I had a few hard-earned dollars. The doctors were paid, and the hospital too. A glimmer of light in my left eye shimmered and shrank, better and bad, till the oculist said, "There is a chance in ten thousand; we must do it now." I went to the bank to borrow some money. They turned me down. What else could they do? Most of my friends came along with their pocket books empty. They couldn't raise a cent. With the light in that eye fast fading, I swallowed my independence and pride, and went straight to the hospital and asked them for credit. They gave it.

CHAPTER XIV

The nurses were strange and the place was new. I did not know how to find my way outside my room. It was late in the evening when the

night nurse came. "Are you really for bed, Mr. Hanks? In other words, would you like to turn in? Is there anything I can do to help you? If there is I'll be glad."

"Thank you, Miss Groesbeck, please hang my nightshirt on the foot of the bed. I can manage the rest very nicely. Good night."

She, however, like most women, didn't believe me. She didn't think I could undress without my fingers or sight. She closed the door, but the latch didn't click, and I wondered. These ears of mine do not fool me often, so I waited and listened. Soon the door swung softly open. The latch was released very gently, but I heard the thing slide. All the nurses in the hospital gathered in the hall in front of my door. They were a jolly bunch—some half dozen or more. My shoes came off with a thump and slid to their place by the bedpost while the nurses looked in amazement. I thought, "Stay with it, old girls, if you have the nerve. I'll give you a demonstration if that's all you crave." My coat and vest came next, and I hung them on the bedpost. I unbuttoned my collar and chucked both shirts into a corner. Then I picked up the nightshirt that she had left on the foot of the bed. Down came my trousers and underwear and the nightshirt lowered just right. I hung them on the bedpost, turned and took hold of the door with my left arm and addressed them. "Now, girls, I don't mean any harm, but when you lose your fingers and eyes, that's the way to do it!" They scattered like chaff in a windstorm! I never did know where they went. I closed the door while they were yet going, and rolled down on the bed. Many minutes of laughter have followed the events of that unhappy night. I worried about my debt to the doctors and hospital; the next day the operation added more misery. "No wonder you are feeling so wretched," said the doctor when he came in, "why this is appendicitis. An operation is all that will help." I wanted to kick or kill him. I had heard that word so much that 'operation' was the signal for hate. I told him, "Go on about your business and leave me alone. Operation, the devil! I will go to hell first." The nurses came back. They were sure that I knew they were there.

CHAPTER XV

The operation for appendicitis came later, and the day my appendix was removed I fought them at the hospital. Two of the nurses I threw over the bed fighting chloroform, and I proved to those implicated that I was far from being dead. Oh, you nurses that hover over pleasure and pain, how I have loved you. Later, I married one, a graduate nurse! ah, she is a wonderful woman! She was raised in the blue grass country of old Kentucky. I call her my thorobred, and she likes the name.

In due time the bandage was lifted. Just a glimmer of sight was there. No change, only the eye was miserably sore. The doctor looked it over carefully. "We must try once more. Go back to the country and get well. Come in and we will cut it again." Over and over this happened, five

CHAPTER XVI

times, and the result was the same, except the last, and then it was all dark. Yes, it was gone, the last ray of light.

At the end of the first two years I had paid to the doctors and hospitals \$1,350.00. I earned it, every cent. I sold and bought, and gathered up mining stocks. In the midst of my misery I had lots of fun. Oh, this race for money, its trouble and smash! But we can endure the wreck of fortunes. It doesn't matter how much cash we lose, we can get it again. The loss of our money is a little thing, but when we lose that which we cannot reclaim, buy, borrow, or hire, we have a real loss. When we say 'Goodbye' to health, happiness, friends, or the last great treasure, our good name—most of these, once lost, we never can regain. So I plod along and don't whine. Let your lost treasures slip down there with mine. Broke again? Yes, I was broke. Didn't have a red cent, but the hospitals were paid, and the doctors too. "I'll just start all over." This I said when I found it all dark, and no hope for the light to come again. "I am much better off than I was before. Wait, while I take stock: I can walk, wash, dress myself, comb, brush my teeth, wipe my nose, and do the other necessary things, and I can travel. On the trains I am at home. Shucks, I'll get along."

The memories of my teachers in school days came back with a rush. A great light fell into the darkness that brought a glimmer of hope. I could study, but how? That was the thing that stuck in my brain and wrecked everything. After a while there came a great teacher. His name was Byron W. King. He showed me how to begin and what to study. He gave me those lessons in my hour of need, and the King folks helped me memorize and reclaim part of the things that were gone. If I were a preacher I would say, "God bless you all, you showed me the way." But the fate of the teacher and preacher is hard, for the good gifts they hand us are many times taken in unconcern. So it was with the great Master Teacher. Christ gave His best to the lowly, His life, efforts and all. Inasmuch as you do it, you teachers, your hearts shall swell under your crowns. Whether you give it to students, city, or town, the great thing is the giving, and in the last great hour of your lives, your souls must develop and grow, and to the highest point of development you will go. Let me cheer you on in your missions of goodness to the last great finish of life, for in that day your reward will come clear above the struggle and strife.

CHAPTER XVII

You fellows may think you are hard up—education impossible. There was a time when it seemed so to me. I had finished all my lecture dates in the year 1915. I could deliver a lecture but I had nothing to say. To learn new things was up to me. Tortured by many doubts and fears I took two ragged grips and started toward my first great university. After I had bought my ticket to Leland Stanford, California, I had \$35.00 left. When I came to my hotel I heard a familiar voice, and my heart warmed.

"My old friend, Professor John C. Swensen. God must have sent you to say 'Goodbye'."

"Why? Where are you going?"

"Stanford tomorrow."

"Do you know anybody there?"

"No."

"I have no gold to help you on your way, but I graduated from Stanford, and I know them well. I will give you a letter of introduction to Dr. Elliot. He is the Registrar."

"Thank you, John, I know it will help me greatly."

Through the snow sheds, over the Sierra Nevadas to Sacramento, on to San Francisco, the Exposition too, and then to Palo Alto. There is where I landed with fifteen dollars to get an education. Did it ever happen to you? If not, you have something to live for. I found a boarding house on the campus. The next job was to learn the way to the university, class rooms, and all. Many times I bumped my nose, and sometimes took a fall, but soon I learned to find my way over steps and stairways, through the arches and about the quad. I went to classes every morning. History was the best. Political Science, German, French and English, each had a turn. How I look back on those glorious days when I learned things I did not know! I lectured in the evenings and on week ends to earn a living. During the days I stuck to school. David Starr Jordan and his Binomics, International Conciliation too; the best lectures I ever heard flowed from his master mind. Two and a half years I stayed there and listened.

CHAPTER XVIII

Gentle reader, if you shed a tear, let it be one of joy, for all these cuts, scars, and gashes have long since grown together with cleaner, stronger, finer tissue than before. Eighteen long years have rolled away since that humble beginning. I have wandered this great land through and through. High schools, colleges, universities, and the great seats of American democracy have been my haunts. Five thousand dollars I have spent in schools and earned it all. Seven lectures and fifty thousand memorized words from classical literature are in my possession today. I have tried not to pause or stop, but to march straight along. All the good things in the world are ours if we but take them, students, teachers, all.

Before I finish let me take stock. Personal dependence has really flown away. For sixteen years I have traveled and paid my bills, lectured and entertained for it mostly. Two and a half years at Leland Stanford University, school of oratory, and teachers by the score. Ten thousand miles rolled under my feet last year, and now I will go some more. I have a home in Heber, Utah, and one at Heyburn, Idaho, too. My greatest treasure is there in Idaho. There is a heart that beats with loyal cheer. At the hospital I found her. When I was left stark and alone she came, the richest gift of life's treasures.

The Battle on the Heights

By Elizabeth Cannon Porter

The storm swirled around the great gray capitol that stood upon the hill; but pink Chatney roses nodded on the desk of the lady legislator. Mrs. Landon, watching the snowflakes beat upon the windows was reminded of the last act of Camille. For a moment she had forgotten the subject before the House, the repeal of the anti-cigarette law. The setting was worthy of the battle that waged in that brown and crimson chamber.

The doors opened on a great rotunda, a symphony in gray marble. In the center stood the figure of an Indian, Massasoit, the peace lover. An eastern Indian wrought by a western man who brought his gift of sculpture and his love of the aborigine from the Utah town of Springville. Green grasses spread at his feet. In the azure dome floated seagulls, the savior birds of the Pioneers. Nearby hung the gold-star flag—each star representing the costly sacrifice of the life of a Utah boy in the World war. Outside, down the flight of granite stairs and the terraced gardens beyond, swept the city. Ice-clad peaks circled the valley of the Great Salt Lake.

It seemed that only one part of the law had been rigidly enforced—that which provided that cigarettes should not be advertized in the state. No longer did the Russian cigarette "Zurida," a lady garbed like Cleopatra in a breastplate and a string of pearls, languish on the billboards. Nor did "La Fatima," an houri in Turkish trousers smile seductively on the passer-by. Nor yet did a gilded youth, the glass of fashion in a pinchback suit, puff a "Camel" from the columns of the newspapers.

Men still smoked in public places and the heretofore officers of the law did not molest them. On the one side were the moralists and law-sustainers who demanded that the law be enforced. Opposed to them were the men that considered the law an infringement on personal liberty, the smokers and the advertisers. Back of this was the sinister rumor that the tobacco interests were prepared to pour money out like water to accomplish the repeal of the law. Early in the political conventions of both parties when they worked for the nominations, men and women had been pledged for or against the law. The tobacco interests conceded the three women in the legislature to the opposition.

A zealot on the enforcement of the law had read a list of

statistics on the extravagant waste in the tobacco industry quoting a book by Dr. F. E. Pack. He asked:

Do you know:

That 12 years ago nearly 3,000,000,000 cigarettes were smoked annually; and now 46,000,000,000 cigarettes are smoked annually?

That nearly 2,000,000 acres of our choicest lands are devoted to raising tobacco?

That the use of cigarettes in the United States has increased 7700 per cent during the last 10 years?

That our public school system, with its 19,000,000 pupils and 500,000 teachers, cost the people less than one-half as much as tobacco?

That three Panama canals could be built each year on the amount annually expended for tobacco?

That ten times as many universities as now exist in the United States could be maintained by this vast tax?

That if the amount expended for tobacco were converted into silver dollars and each placed edge to edge it would form a belt large enough completely to encircle the earth at its largest diameter?

He was answered by the leader of the other side, a brilliant orator who argued that the law was ineffective—a dead letter. He ended with an impassioned plea for personal liberty. Part of the people had no right to legislate what the others should do.

Mrs. Landon had not intended to speak, but she was on her feet:

“Mr. Speaker: No one loves freedom more than I love it. We women of the west have fared rather better and been freer than others of our sex, for Utah was one of the first six states to enfranchise its women, to send them to its legislature. Our state had the first woman state Senator in the United States. We have been freer because we have had so much of the work to do. Many of the Pioneer women were of necessity the heads of their own families.

“If we see our children injuring themselves, do we allow them to go on? We stop them from burning, cutting or drowning themselves. We surround them with every safeguard that our ingenuity can devise. So must we save them from poisoning—the inhalation of nicotine. At the meeting of the National Council of Women, a member of the Y. L. M. I. A. of our state introduced the resolution, ‘we stand for the non-sale of cigarettes to minors.’ It was enthusiastically acclaimed and adopted. And the women and girls represent one half the population of this nation.

“The white man has borrowed opium from the Chinaman and adopted smoking from the American Indian. The former has one use in medicine; to ease the agony of the dying. But as it has done a hundred times more harm than good the government has prohibited its use. Even ancient China, de-

spite her enormous revenue derived therefrom has stopped the raising of the white poppy. The United States has prohibited traffic in liquor. So our state has the right to prevent the sale of the most harmful form of nicotine—a drug that has no use whatsoever in medicine.

“There is nothing in the law that prohibits mature men from smoking providing they don’t blow it into the faces of others in public places. Had I a son I would rather that he be reared in a place where cigarettes are not sold on every street corner, and where it is not considered manly. I hope my girls will grow up in a state where it is against the law to smoke!”

The law was not repealed.

Be Ready for the Judgment

O, how would you feel were the Savior to come
 To dwell with the Saints here today?
 With a heart full of love can you welcome him home
 A King that the world must obey?
 For, sitting in judgment, the Savior will read
 The secret desires of your heart,
 You know ev’ry influence, purpose and deed
 Your record on earth can impart.

Chorus:

Be ready for the judgment, be ready for the hour
 When Jesus comes to reign on earth in all his royal power;
 Be ready for the judgment, and ever watch and pray,
 Be ready for his coming today, today!

And while you are waiting his advent on earth
 And know that he soon will appear,
 ’Tis meet that your character has the true worth
 The Lord would approve were he here!
 Then surely repent of each habit or vice
 You know that the Savior decries
 And shun ev’ry evil that now may entice
 Your heart from the virtues you prize.

Today as co-worker with Jesus the King
 Resolve all his laws to approve;
 And give him your heart as a full offering
 To build up his kingdom of love.
 The change must be great from old ways to the new
 As heaven’s pure laws make you free,
 For all must be pure, and be perfect and true
 Is ever our Savior’s decree.

Albuquerque, N. M.

Joseph L. Townsend

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class M. I. A. 1922-23

By George H. Brimhall, President Emeritus, Brigham Young University

Lesson XIV—Part I, The Causes of Delinquency

Helpful References for Lessons of the Month:

"Crime and Punishment," chapter 11, Towne's *Social Problems*.

"Crime, its Causes and Prevention," chapter 4, Blackman Gillian, *Sociology*, Lessons 14-17, *Senior Manual*, 1922-23.

Jukes Edwards, Dr. A. E. Winship.

Causes of crime or delinquency in any standard work in sociology.
Book of Mormon, Alma 39.

A—Thoughtless Marriages

Heredity is universally accepted as one of the causes of delinquency. Mr. Towne tells us that recent tests of those sentenced to our reformatories and industrial schools have shown a considerable portion to be below the average mentality. To be well married is next to being well born. The general law of biological life is figs from figs and thorns from thorns, and exceptions only prove the rule.

Today we do not accept the theory of a distinct criminal type, nor the theory of acquired characteristics; we do recognize that heredity plays an important part in determining criminal tendencies.

B—Ignorance of Parents

Herbert Spencer called attention to the fact that if our civilization should come to a stop, and a new race should examine the curricula of our educational institutions, they would not find evidence of our even having been engaged in the child-rearing business.

The parents must be awake to certain facts among which are the following: That to treat two or more children alike means to treat each of them differently; that children and young people admire the authority that judiciously manages them; and that weaknesses in management creates in them, first, a disregard, and then a contempt for the management that is nothing more than an attempt; that confidence is the great carrying power in character making; that the giving

of responsibility is the greatest evidence of confidence, that one "do" is more effective than many "don'ts"; and that expecting children to be good is preparation for character building, but directing them in being good is a character building process; that the child as an imitative creature is at the mercy of example; that children "catch on" to much that we think is beyond their reach; that threats at best only intimidate the weak natures and antagonize the strong ones; that discouragement is mental morphine.

C—Parental Indifference

1. *Indifference to the child's habits.* All children are more or less accumulative, and the habit of stealing has grown out of a neglect on the part of parents to investigate the title to articles obtained by children, and insist upon the ownership of everything being honest. Children and young people are prone to exaggeration, so that care must be exercised to train them in acquiring the habit of distinguishing between facts and fiction in their expressions, otherwise they will become habitual falsifiers.

2. *Indifference to young people's ideals.* The child is headed away from delinquency when he is traditionated in the belief that to be good is better than to possess good things.

3. *Indifference as to companions.* Carelessness as to the quality of the boy's gang and the girl's set is next to indifference as to what kind of teacher the boy or girl has. As a rule the boy who gangs high, will marry well, and the girl whose set is inferior will not carry well.

4. *Indifference to employment.* Indifference to employment in the home contributes greatly to delinquency. Labor leads away from delinquency. Bright minds and busy hands should meet somewhere every day. An acquaintance with industry attracts away from iniquity.

5. *Indifference to Religion.* Nothing so effective against delinquency has ever been written as the decalogue and the beatitudes. An absence of the bed-time prayer, and blessings at the table, the family circle petition to Divinity, leaves the gate to temptation open.

D—Education Defects

1. *Failure to provide handcraft opportunities.* If we expect industry in the state we must plant it in the school. Thinking and toiling are complements to each other, in any complete school.

Making things while we are learning things will do much to eradicate the idea "that the world owes us a living."

2. *The elimination of spiritual education from our schools.* A godless school is a poor connecting link between the Christian home and a state, where the motto is *In God we trust*.

E—Civic Laxity

1. *Light-minded legislation.* The passing of laws to be "winked at" encourages the breaking of laws.

2. *Spasmodic following up of offenders instead of constant vigilance.* The probability of escaping the consequences of crime tends to encourage it.

3. *Failure to censor amusements judiciously.* In our hours of greatest freedom we are made or unmade most effectively.

F—The Cigarette

Surveys show that cigarette smoking is injurious to the mind, the body, and the morals. Cigarette smokers as a rule may not be delinquents, but delinquents are almost invariably cigarette smokers.

G—Intoxicants

The following quotation from Mr. Towne is illustrative of the extent to which intoxication causes delinquency. That the prisoners themselves realize the relation between intoxication and crime is shown by the recent petition drafted by them in an eastern penitentiary. In this petition they charge that seventy per cent of the crime in the state is due to the excessive use of intoxicating liquors, and ask for a state-wide prohibition law. Not only Pennsylvania but the American Republic has answered this petition with the 18th Amendment to our Federal Constitution.

"Then conquer we must for our cause it is just," is a good war cry now.

H—Too Much for the Few and too Little for the Many a Cause of Delinquency

The wide inequality of possession has produced the idea of "stolen fortune" and pitted the employer and employe as enemies, each with a conscience that justifies his going to the limit in getting all he can out of the other.

I—The Doctrine that Individual Existence Ends with Earth Life

Eliminate the idea of everlasting existence, and a thought that it pays to plunder rushes in to fill the vacant place.

J—Making Pleasure-Seeking a Business

The happiness hunter is a rainbow chaser. Happiness must be a part of us not something apart from man.

K—Lack of Self-Discipline

Doing only what we like is the way of the weakling. We should seek to acquire the habit of doing things which ought to be done, but which we do not like to do.

L—War

That is not only a source of delinquency to individuals, but it is delinquency itself in the most gigantic form.

M—Some Statistics

Discuss the following:

- a. More crime among single men than married.
- b. Lower classes furnish more than upper classes.
- c. Crime increases with density (of population).
- d. Five times as many male as female convicts.
- e. Youth is the criminal age.
- f. Training in trades and morals decreases crime.
- g. Occupations which attract rude untrained men show most crime.
- h. Alcoholism weakens inhibition powers, dulls the conscience, and excites anger and lust.—Blackman's *Sociology*.

Questions and Problems

1. Name, in the order of their importance, three objectives of marriage.
2. Illustrate the fact that in order to treat people "alike" we must treat them differently.
3. How may the ideals of a young person be discovered?
4. Suggest means of getting a boy into a better gang.
5. Mention some devices for getting a girl into a better set.
6. Give three reasons for having young people work.
7. Mention three ways in which religion prevents delinquency.
8. Wherein does spasmodic enforcement of law fail in the prevention of delinquency.
9. Give four reasons why our cigarette law should remain in force.
10. Quote "Towne" on intoxicants.
11. Give two causes for the idea that "the world owes me a living."
12. Mention three things that are usually behind a lack of self-discipline.
13. Account for "more crime among the single than among the married."
14. Why does crime increase with density of population?
15. Give reasons for youth being the criminal age.

*Lesson XVII—Prevention of Delinquency**Some Uncommon Things to Do*

1. *Forbid the marriage of the unfit, and provide places of refuge for the morally irresponsible.* Neither revelation nor science justifies the perpetuity of imbecility; but both pronounce against it. Reformatories should be more moral hospitals than places of punishment.

2. *Standardize family life.* The burden of delinquency

falls upon two institutions, the state and the church. Both of these organizations therefore as a matter of self protection are interested in the home, and each in its sphere has a right to insist upon a certain standard of home life, and in providing spiritual inspectors of homes, and some churches keep tab on families as to their temporal as well as spiritual condition, and the system of inspection is so free from the element of espionage that the visits of the church representatives are occasions of enjoyment. From a public welfare point of view, a standard family life should be sanitary and provided with a plenitude of good, wholesome food, comfortable clothing and respectable domicile. Evidences of self effort and loyalty to the government must be found, and it becomes the duty of the state to aid where necessary in maintaining family life standards, not so much by direct appropriation as by furnishing opportunity for self help.

3. *Cherish chastity.* "We stand for a pure life through clean thought and action."

4. *Stress religion for salvation here and hereafter.* There has been nothing said or written in all the ages that is more effective in the prevention of crime than the decalogue and the beatitudes. A belief in the doctrine of guardian angels and the prayer habit are wonderful forces in the presence of temptation. The idea of the All-seeing Eye makes deeds of darkness difficult.

5. *Educate for life as well as for livelihood.*—Necessarily most of the education consists in knowing, but in justice to the individual and to society it should consist also in becoming skilled in some one line of work.

Education stands in the front ranks as a preventative of delinquency. "While education does not prevent crime, and some of our very worst criminals are very highly educated, still there is no question but that education and training prove strongly deterrent factors. The study of criminals in any of our penal institutions shows a very large proportion who have not even had a common school education.

"Dr. Rock Sleyester, prison physician of the Wisconsin State Prison, made a careful investigation of two hundred and sixty-nine murderers. Of this total number of men he found about one-third had never been to school, half had reached the fourth grade, and but three per cent had finished high school.

"Of all the prisoners in the Michigan State Prison at Joelsen, nine-tenths had failed to complete even a common school course. * * * Of the two hundred and sixty-nine murderers, ninety per cent had begun work before fifteen years of age, and more than one half of them, although averaging

thirty-five years of age, had never learned a trade or become skilled in any line of work." Towne.

6. *Enforce the 18th Amendment to the Constitution.* The slavery of King Alcohol was not limited to color lines. The new emancipation proclamation is signed by not only one brave man but by millions of valorous men and women.

7. *Advertise the achievements of reform.* The victory shouts of law defenders should be made so loud that the "growler's" growl and the "howler's" howl can not be heard.

8. *Curtail the criminal's notoriety.* It is said that the assassin of President Garfield exultantly exclaimed, "The fiend who fires a gilded dome gets greater fame than the patient fool who builds it." The villain who stabbed the Empress Elizabeth of Austria, after 12 years of confinement, ended his life imprisonment by suicide because, as he said, "Nobody writes or speaks of me any more."

9. *Control Commercialism.* Society cannot exist without traffic, but traffic without restriction is an automobile with an intoxicated chauffeur at the wheel. Men, women and children are all at its mercy. Merchandizing in manhood and womanhood and childhood spells ruin to statehood.

10. *Put partiality out of criminal procedure.* Unjust legal discrimination emboldens the "high grade" offender and enrages the "low grade" delinquent; discourages the reformer, and disgusts society in general.

11. *Elevate amusements.* Money spent in public parks and playgrounds is money saved.

12. *Elevate industry.* Censorship of films and games lessens court sentences. In the family, in the school, in the church and in society, let the slogan be: "With all thy habits have the work habit."

13. *Work and pray for peace.* A few months of warfare drags humanity down to a level from which it has been ages in climbing. There is not standing room for civilization on a battlefield.

Questions and Problems

1. Give a description of a standard family among the Latter-day Saints.
2. What should be looked for by the state in a standard home?
3. Why should the Church be interested in the material needs of its members?
4. On what grounds may the state consistently say who shall marry and how families are to be conducted?
5. Discuss this problem: Next to information, employment is the strongest guard against evil doing.
6. Discuss the propriety of every believer in the 18th Amendment writing the President of the United States a letter congratulating him on his stand concerning the maintaining of the *entire* constitution.

7. Discuss this proposition: Labor should not be treated as a mere commodity.
8. Discuss the following statement: Publicity of crime sometimes makes it almost an epidemic.
9. What evidence is there that certainty of punishment is more effective than severity in the prevention of crime?
10. How do playgrounds and parks aid in the prevention of delinquency?

Lesson XVIII—Cure of Delinquency

Introduction.—All cases of cure require that the physicians take a helpful attitude toward the patient. The inflicting of punishment to gratify revenge is antiquated and altogether out of place in modern life. The individual or the group that proceeds along lines of retribution are treading on grounds scripturally forbidden: "Vengeance is mine, saith the Lord."

In the light of the history of the cure of crime, it is evident that the great objective is to make the person immune to a recurrence of his anti-social conduct. This aim can best be reached by the formation of new habits.

A—Home Cure for Delinquency

1. *Look for causes.* To find and remove a cause is the foundation for permanent cure.
2. *Cultivate the conscience.* It was the spark of divinity within him that caused the prodigal to say, "I will arise."
3. *Stir the sympathies.* Icicles are poor levers.
4. *Harrow only as a necessity.* Book of Mormon, Alma 39, especially paragraph 7.
5. *Pray with the delinquent.* "Father's been praying with me" is as good a title for a song as "Mother is praying for me."
6. *Count their virtues.* The illumination of one's good qualities tends to throw his failings into a profitable forgetfulness. Nothing is more discouraging to the struggling delinquent than to have his weakness "harped" on. Discouragement has dragged to the bottom many a struggling swimmer who but for the useless burden would have made the shore.
7. *Guard against unnecessary exposure.* Scattering a disease never lessens its fatality, and forgetfulness of sin is one of the fruits of perfect repentance and forgiveness.
8. *Quietly cooperate with outside forces.* Relatives, friends, good books, especially employed help may succeed with delinquents after the home forces have seemingly failed. No home force for good ever fails in the great end. Time will tell in its favor. No person ever gets beyond the pull of a mother's apron strings or the lifting force of a father's love.
9. *Guard the way to strong temptation.* Moral reform

should be looked after with a solicitude and skill equal to that which accompanies physical convalescence. "Leave me not in temptation," is the unuttered prayer of many a delinquent.

B—School Cures

It is claimed by some that the school is not a reformatory, but we might as well say the reformatory is not a school. The home-made delinquent, the accidental offender, in fact all intelligent anti-social persons this side the hardened criminal, whose liberty is a menace to society, is entitled to the efforts of the public school to refit them for a place in the commonwealth. Dr. Karl G. Measer is remembered as having said, "No student should be eliminated from school so long as the school is doing him more good than he is doing the school harm."

In the management of delinquents at school the process must be creative in the following order:

1. *Turn on the light.* An unruly youth, like Bucephalus, can not be managed facing his shadow. Alexander the mighty trainer turned the horse's face towards the sun and then began his training.

2. *Make a new life.* The delinquent must enter upon a new line of activity. Special provisions must be made for him to form new habits, and this of course requires special attention, and the argument that he is entitled to no more attention than the average child would hold if his welfare was the only consideration, but society is at stake in his case. If his anti-social condition is not changed by the public school, the state will be at the expense of expensive specialization with him in reformatories if not in jails. One of the best ways to awaken this new life is the placing of responsibility by which the time and opportunity for misdemeanor will be occupied in doing good turns.

3. *Awaken new love.* For reformatory advancement there can be formal credit given, but the teacher may give credits in the book of his confidence which will be more appreciated and of greater intrinsic value to the student than all other symbols of school standing. The student must feel the genuineness of the teacher's interest. Manifestations of love must be unfeigned and the best conditions can be brought about only through interest and action on the part of the teacher. He must operate under the law of growing to love through sacrifice.

C—Cures at Reformatories

We build reformatories with the wish that we might never have to use them. We boast of a large attendance at our

schools and rejoice at the small enrollment at our reformatories. They are places of last resort for the wayward youth. They are expensive, but the cheaper they are made the more expensive they are. The great expense of so-called reform schools begins where the school fails. It is a penny wise and pound foolish policy not to provide up-to-date opportunities for the learning of a trade.

There is something in a name, and the substitution of Industrial School for that of Reform School points toward progress. The chances for making good in life are in favor of one graduated from a reformatory with the habits of "Getting at, sticking to, and finishing things." Without being equipped for an occupation the released delinquent goes forth a sort of fugitive if not a vagabond. It would be interesting to know the relative cost of carrying the youth successfully through an industrial school and the expense of caging and caring for a jailbird.

D—Classification of Criminals

Reform schools for young offenders, industrial reformation for adult first offenders, inebriate farms for the victims of drugs and liquors, work houses for vagrants, hospital prisons for the criminal insane, state penitentiaries for the older or more hardened criminals, special institutions for women criminals.

1. *Graded System.* First, a person placed in the second grade may be demoted or advanced.

2. *Parole.* Permission to leave the prison remaining under the surveillance of the prison authorities.

3. *Indeterminate Sentence.* Maximum time of sentence may be increased through bad conduct.

4. *Probation.* Out of jail sentence on condition of good behavior.

5. *Lease System.* Prisoners leased to contractors who are made responsible for prisoners.

6. *Contract System.* Prisoners' time given to contracts under state supervision.

7. *The Piece Price System.* Contractor supplies material and pays fixed price for completed work.

8. *The Public Account System.* The state provides employment and receives all profits.

9. *State Use System.* Articles not put on the market but used by the state.

10. *Public Work System.* Employment of prisoners on roads, State farms and in forestry. See Towne pp. 220-228.

In some institutions a portion of the earnings are deposited to the prisoner's credit and given to him on his release.

Problems and Questions

1. Show that the retributive element in curing delinquency is injurious to both the offender and the offended.

2. Discuss the distinction between sympathy with the offender and condolence of the offense.
3. Produce evidence of the power of prayer in effecting delinquency cures.
4. Discuss this proposition: Alma's pleadings with his wayward son is a model for parental procedure for curing delinquency.
5. When is self forgiveness consistent?
6. To what extent is the public school obligated as a reformatory?
7. Distinguish between talking to a delinquent and talking with one.
8. On what grounds should a delinquent student receive more attention than the non-delinquent?
9. Show that working with a delinquent will be more effective than wroking for him.
10. In what respect does the welfare of the state demand industrial opportunities at our reformatories?
11. Explain the juvenile court system of today.
12. In what respect does the indeterminate sentence indicate human progress in the cure of delinquency.
13. Discuss the probation sentence.
14. *Bok.*

Certitudes

By Nephi Jensen, President of the Canadian Mission

At the end of each year the Canadian mission sends to each missionary in the mission a blank questionnaire. These questionnaires contain questions concerning a great variety of subjects regarding the missionary's actual knowledge of the gospel, the religious habits, the attitude of the people concerning their faith in the power of God, and call for definite personal experiences. Question "number 3" asks, "What is the most remarkable manifestation of the power of God you have witnessed?"

We now have in our files questionnaires filled out by ninety-seven different missionaries. The answers given by these ninety-seven young men and women, to "question number 3" are all before me in typewritten form. They present a marvelous array of testimony to the existence of the power of God in the Church of Jesus Christ of Latter-day Saints. They furnish a complete refutation to the cynical remark, sometimes heard, "The power of God was made manifest in a marvelous way in the early history of the Church, but we do not hear so much of these things today."

The answers came from persons who, prior to coming upon missions, had followed varied occupations. A majority of them had been farmers. Some came from the sheep and cattle range. Others were mechanics and laborers. Four had been school teachers. Three had been bookkeepers. Four were

stenographers. Nine had had college training. Three were college graduates.

All of the ninety-seven, except two, were under thirty years of age. The ages of most of them ranged between twenty and twenty-five.

Sixty-three, or more than two-thirds of the entire number, had witnessed the healing of the sick, through the power of God, either since or after coming upon their missions. In eighteen cases the reported healings took place through the administrations of the elders who filled out the questionnaires. In addition to the above cases the restoration of the hearing of an aged person who was almost deaf, was reported. Three cases of the restoration of sight were mentioned. One of these had occurred in the mission. In this case the boy receiving his sight, had practically lost his power to see, and the doctors had given him up as a hopeless case.

Testimonies were given concerning other distinct manifestations of divine power. Eight had heard members of the Church speak in tongues. Five had received distinct answers to prayer. Four had been led by the impressions of the Spirit to homes where people were ready for the gospel message. Two had been given original utterance by inspiration. Four had witnessed the marked change in the lives of converts. One elder stated that his dead brother had appeared to him one night and thanked him for his deliverance through the vicarious baptism of the living brother.

The healings reported occurred in a great variety of cases. In one case the doctor had stated that an operation was necessary. Through the administration of the elders the woman was healed without an operation. A child given up by the doctors to die of diphtheria was administered to at 1 a. m. At 8 a. m., the same day, the little one sat up and played. One elder was given instant relief from severe earache. A lady missionary reported that her brother had been healed by the power of faith, after he had been pronounced dead by the doctors. A man afflicted with neuritis of the arm received instant relief through the prayer of faith. A paralyzed man was healed. A child prematurely born, given up to die by doctor, priest, and parents, was given its normal life through the prayer of faith.

In the midst of this cloud of witnesses, how can we doubt that there has been a real restoration of the all-conquering faith of which the Christ was the great teacher and perfect exemplar? Surely the Lord God has wrought mightily in our day for the enlightenment, advancement, salvation, and exaltation of mankind!

The Violin Maker

By Edward H. Anderson



The Violin Maker

On the 26th of April, 1854, R. P. Larsen, now of Moroni, Utah, was born in Alling, Silkeborg, Skandeborg, Denmark. He was a poor boy, and in early years was hired out to a miller where he did odd jobs around one of those numerous wind mills that stand on the rolling hills of northern Denmark. While the wind mill was the means of his subsistence, the joy of his life, at the age of seven years, was that he might get hold of a violin. At that age he first began to repair these instruments.

Later he was transferred from the wind

mill. He took up the mason trade, became a bricklayer and a builder; but during all the years, his avocation was the repair of violins, a side issue which he loved.

Time went on, and in 1881, he emigrated to Moroni, Sanpete county, Utah, the underlying motive being the gospel, which he heard from "Mormon" missionaries in his native land. Here he settled, and for fifteen years, followed farming, but whenever opportunity offered he went to his beloved work, violin making, importing his material from Europe. He finally obtained a ranch some three miles west of Moroni which he developed, and, like the western Pioneer, made it blossom as the rose. Upon this ranch he has also an orchard of apple and peach trees. It was here he reared his family, and provided for their wants which his avocation could not then supply. At length, he was able to take up the work of his younger days which he loved above ranching but which, in the new and unsettled coun-

try, gave little returns for his labor of love. For sixty years or more he has devoted much of his leisure time to repairing, experimenting with, and making these musical instruments.

Later he turned over the labor of his ranch to his sons, and now devotes all his time to violin making. Until about eight years ago, he used Italian wood exclusively. At about that time, one of his sons made a trip to Maple Canyon, about two miles into the mountains above the ranch, and returned with his usual load of wood. That evening he said to his father, "I believe, father, that I have found as good maple in the mountains as you get from Europe for the making of your violins."

"Bring it down, then, and let us see." The maple was brought; an experiment with it proved more than satisfactory. At the present time he is using only Utah wood—maple, mahogany and pine. He told me in an interview last September, that there were seven kinds of maple in that canyon—red, yellow, white, gray, etc.; mostly yellow and white. Mountain mahogany has also been obtained which serves for other parts of the instrument. This mahogany, as all who have tested it know, is about as hard as steel. The white pine that he uses in building his instruments is obtained east of Mt. Pleasant in the Wasatch mountains, close up to the summits where the pines grow only about three months in the year, thus leaving the yearly rings and growths very small, the fibre resonant, and the pine very hard, making it better for violin building than rough-textured pine with wider annual rings. It gives a softer tone.

He made a violin for Axel Skovgard, a noted violinist of Copenhagen, Denmark, who was later in Chicago. He wrote as follows concerning the Larsen violins: "The workmanship is some of the finest I have ever seen. They are built in accordance with the old Italian masterpieces. The tone is mellow and full of beauty, and has necessary carrying power. I consider they rank among the very best new violins I have seen in any country."

Karl Fischer Music House, New York, has expressed these words concerning one of the violins: "The instrument is exceedingly well made, and the material, although of American growth, seems to possess the necessary qualities of tone development. The maker has turned out a most remarkable instrument. We are of the opinion that when this instrument is developed by playing it will prove a most valuable acquisition to anyone possessing it."

Mr. Larsen said: "I make violins because it is a work I love. I have made about seventy-two out of Utah wood, and about one hundred altogether. I have demonstrated that the

violins made of Utah wood are superior in tone and strength to those made from Italian wood which is generally used. I have never read a book on violin making and have never visited a shop where violins are manufactured. I learned to make them after repairing a few. It requires about forty days of careful application and work to make a perfect instrument."

His violin pegs are made of Utah mahogany, also the finger board and the tail piece. The top plate is made of white pine, the back plate of maple. The neck and scroll, ribs and bridge, are also made of maple. Altogether, it requires seventy-seven pieces in building and perfecting one of the violins. On the back of each instrument, Mr. Larsen has engraved his trade-mark in these letters: "Mareah," which is the name of his wife. He calls his violins the "Mareah" model. He may well be named the Stradivari of Utah; for his violins are not like any other violins in the world. And so, some of his musical friends in the east have entitled him the American Stradivari. He played upon and explained to the writer two beautiful models, both of which he held at \$500 apiece. The workmanship on these violins is extremely delicate, with beautifully blended coloring and scroll work. He has been able to sell practically all the violins he has made, both those made from European material, and those of Utah wood, for approximately \$200 to \$500 apiece. He had only twelve, out of the whole number made, then on hand.

When asked as to whether or not violins grew better with age, he stated there was not much to that, contrary to the general opinion. He made a very remarkable comparison, saying that a man works better, grows more capable and efficient, until he reaches a certain age; so also with the violin; only, man has his summit of efficiency at about sixty, or earlier, whereas, the violin may reach 200 years before its decline. The reason old violins are supposed to be better is mostly because one person owns and uses the violin. As soon as it changes hands it deteriorates, but the deterioration is only apparent, and not real, from the fact that it is the man who uses the instrument who changes and not the violin. Both a violin and a man may grow too old to be most efficient in the world. Mr. Larsen has delivered several lectures to high school students in his neighborhood who have occasionally invited him to speak on the subject of musical instruments.

And so, Utah has a famous and self-made artist in this manufacturing line, though scarcely known in his adopted state beyond his own little village, but with national and international renown. He illustrates Emerson's declaration (*Journals*, Vol. 8, p. 528):

"I trust a good deal to common fame, as we all must. If a man has good corn, or wood, or boards, or pigs, to sell, or can make better chairs or knives or crucibles or church organs, than anybody else, you will find a broad, hard-beaten road to his house, though it be in the woods."

Nephi Anderson

"And they who keep their first estate shall be added upon; and they who keep their second estate shall have glory added upon their heads forever and ever."

Illuminating for us the fair gospel theme,
How kindly the gifts of thy nature did beam!
These fruits of thy talents—a loved, precious store,
We children of Zion shall prize evermore!
How sweet is thy heaven, how radiant thy dawn,
In glory and loveliness "added upon"!

Salem, Utah

Minnie Iverson Hodapp.

My Children

I stand here in the busy mart
Amidst the crowd, yet all alone;
As stranger on a foreign shore,
Unloved, unnoticed and unknown.
Where are my children?

'Tis night—I lay me down to rest
To dream of those I've oft caressed,
Those beings whom I love the best
Whose lips so oft my own have pressed.
My dear, dear, children.

A fierce pain clutches at my heart,
To think of those now left behind;
In depths of sorrow we did part
'Neath surging waves of grief of mind
For my dear children.

I scarce believed my waking eyes,
'Tis sure it must be some disguise;
And true the time as lightning flies,
Oh what a supreme, glad surprise,
My dear, dear children.

All grown to man- and woman-hood,
All virtuous and pure and good,
Their true worth I'd not understood.
Oh, how to me, hath God been good
And to my children.

O Father, in thy righteousness,
I pray that thou wilt ever bless
And lead in paths of holiness
On, on to paths of gloriousness,
Us and our children.

Berkeley, California

Annie G. Lauritzen

Nephi Anderson

Nephi Anderson, member of the General Board Y. M. M. I. A. author of many books, Church worker, director and secretary of the Utah Genealogical Society and editor of the *Genealogical Magazine*, died January 6, in Salt Lake City, after a brief illness. He was born January 22, 1865, in Christiania, Norway, and came to Utah with his parents in the fall of 1871, settling in Coalville, Summit county. Later the family moved to Wilson, Weber county. He labored on the farm and at painting and paper hanging with his father, and on December 22, 1886, was married to Asenath Tillotson, by whom he had three children, two daughters and a son. He taught school in Ogden for four years and removed to Brigham City in 1890, where he continued in school teaching. Later he went on a mission to Norway and returned home in 1893. He continued teaching in Brigham City and became superintendent of schools from 1900 to 1903. His wife died January 26, 1904, and in March of that year he was called on a mission to Great Britain where he labored in the Liverpool office under the direction of President Heber J. Grant, as assistant editor of the *Millennial Star*, visiting during his mission most of the European countries, and returning in September, 1906, settling in Salt Lake City, where he taught in the Latter-day Saints' University for three years. On June 24, 1908, he married Maud Rebecca Symons, with whom he had six children. He filled another mission to Independence, Missouri, taking charge of the editorial department of the *Liahona*, the *Elders' Journal*, in July, 1909, and was recalled in September, 1910, to Salt Lake City to edit the *Utah Genealogical and Historical Magazine* and to labor for the interest of the Genealogical Society of Utah in which work he was engaged up to his death.

His education was received in the district schools and in the Ogden High School under Professor T. B. Lewis, also through a number of terms in the University of Utah. He has held most of the offices in the priesthood and in the auxiliary organizations of the Church, always being an ardent worker in these organizations. At his death he was a high counselor in the Liberty stake of Zion. He was a member of the Priesthood Committee on Courses of Study, and a member of the Y. M. M. I. A. General Board. His excellent work in the preparation of manuals and outlines for lessons and in the form of doctrinal articles, essays and stories was well known. All his writings breathe the spirit of the gospel which he believed to be the biggest thing in the world. A list of his published books and stories include, *Almina*, 1890; *Beyond the Arctic Circle*, 1894; *Added Upon*, 1896; *A Daughter of the North*, 1896; *Marcus King Mormon*, 1897; *A Young Folks History of the Church*, 1898; *The Castle Builder*, 1902; *Piney Ridge Cottage*, 1912; *Story of Chester Lawrence*, 1913; *John St. John*, 1917; *Romance of a Missionary*, 1908-1919; *The Boys of Springtown*, 1920; *Dorax*, 1921. His *Added Upon*, since its first publication in

1896, has passed through seven editions and is a popular book in the Church, widely read and highly appreciated, not only among the people at home, but in the missionary fields. Besides the published books and stories as enumerated above, he wrote a number of stories and many shorter contributions for the Church publications notably to the *Improvement Era* and *Juvenile Instructor* and *Genealogical Magazine*; the last, "Exceptions," a marriage story in the January *Era*, and "The Dimmed Vision" a genealogical story in a brochure issued January, 1923. He was a gifted writer of fiction and always provided clean stories permeated by the spirit of the gospel. Nephi Anderson traveled extensively throughout the Church in the interest of the Genealogical Society, as well as the Young Men's Mutual Improvement Associations.

Unassuming, useful, a diligent worker, faithful, and true to the principles of the gospel, he passed away, a genuine Latter-day Saint. His funeral was held in the Tenth ward meetinghouse on Wednesday, January 10, and was largely attended by friends from all parts of Salt Lake City. The speakers included F. M. Michelsen, of the Liberty stake Presidency, Bishop Joseph Christenson, Elders George Albert Smith, and Joseph Fielding Smith, President Anthony W. Ivins, President Rudger Clawson, Elder Edward H. Anderson, and President Heber J. Grant, all of whom spoke of his noble character and his efficient work in the gospel cause.

A contribution to the *Era* expresses sentiments that all who know him will heartily approve.—A.

To Be Added Upon

Our dear Brother Nephi has received his release
To return to that bright realm of joy and of peace,
To that home preexistent where once he did dwell,
And of which he in earth-life the story did tell.

In that premortal life he was loyal to right,
And to serve God the Father he labored with might.
In that great, solemn council he stood for the plan
That Jehovah proposed for redemption of man.

With the sons of the Father he shouted for joy,
And he fought against those who the right would destroy
To choose here on earth, in the second estate,
Whether faithless they'd be or prove valiant and great.

His valor secured him the permission to go
A probation to serve on the earth here below,
And a body secure, which, as ages may roll,
Shall live with the spirit an immortal soul.

When the true gospel message on earth he first heard,
He received the glad tidings, gave heed to the word,
And with zeal e'er he labored to know Father's will,
Each duty to do, each requirement fulfil.

As a husband, as father, as brother, as friend,
He was true to himself and to all till the end.
Both with voice and with pen he expounded God's laws,
Stood a pillar of strength in salvation's great cause.

Earth's mission is ended, earth's race is now run,
The battle is over, the victory won,
And Lome to our Parents our brother has gone,
Forever and aye to be "added upon."

Clifton, Idaho

J. S. Bingham

Dr. John H. Taylor

The New President of the Northern States Mission

(See Frontispiece)

Elder Winslow Farr Smith, who has acted as president of the Northern States mission since July 3, 1919, has been released, and Dr. John H. Taylor of the General Board Y. M. M. I. A., also Field Secretary and Scout Commissioner, and a grandson of the late President John Taylor, has been appointed to succeed him. Dr. Taylor who is well known in the Church for his successful work in connection with the Mutual Improvement movement, particularly with the boy scouts, was born June 28, 1875; blessed on November 4 of that year by William H. Miles; baptized in 1883; ordained a deacon, December 9, 1887, by Thomas E. Taylor; a teacher, September 29, 1893, by George H. Taylor; a priest, July 6, 1894, by Joseph Hodgins; an elder on January 5, 1896, by Edward W. Davis; a seventy, January 24, 1896, by President Heber J. Grant. He spent two years in England laboring in the Nottingham conference acting as secretary most of the time. Returning he worked for a time in the office of the First Council of Seventy. He labored 33 months in the Netherlands mission, being appointed conference president of the Liege conference which includes Belgium. His schooling was obtained in the Fremont district school, Salt Lake High School, and the L. D. S. Business College from which latter he graduated; and afterwards, spent three years in Chicago at the college of Dental Surgery, from which he graduated, and he practiced his profession for a number of years in Salt Lake City, leaving his vocation, to work for the Church. He has been a Church worker from his early days and was one of the seven presidents of the third quorum of Seventy at Forest Dale before leaving for the Netherlands. He has occupied practically all the auxiliary positions and, in the Mutual and Sunday School from class teacher to superintendent, and was a member of the stake board of Sunday Schools of the Granite Stake.

During his school years he played foot ball with the Y. M. C. A. in a team where John T. Axton, now the head chaplain of the United States Army, was a member. He was engaged in the sport at the Salt Lake High School, and when the Church decided to take up athletics through the M. I. A., he was chosen to introduce this activity, and later on, Scouting, which he conducted independently of the National Organization for about two years. The National Organization later invited the Y. M. M. I. A. scouts to join with them. This was accomplished, and their program of activities has been carried on up to the present time. He was appointed Special Field

Scout Com. on May 8, 1912, to represent the National Organization in Scouting as far as the "Mormon" boys were concerned, who had not registered with the National Organization, and he was later appointed Field Secretary for the Y. M. M. I. A. as well as Scout Commissioner. He conducted the first Church athletic meets that were held at Wandamere, and these were later combined with Scouting so that activities in both athletics and scouting were presented there. When the Scouting in the Church was first established there were only one or two troops, but the work has gradually grown from this small beginning until there are now about 8,000 registered boys at National Headquarters. Councils have been organized in Salt Lake, Ogden, Logan and Provo districts. Many splendid scout leaders have come into the work through all parts of the Church which has made it possible for this activity to stand out so prominently.

Dr. Taylor married Rachael Grant Taylor, and has two children, Lucy Taylor and Heber Grant Taylor, the son being now on a mission in the Netherlands.

In his capacity as Scout and M. I. A. field commissioner, since September, 1911, he has introduced many activities, among them being the annual Pioneer hike, suggested by B. H. Roberts, which he conducted for the first time, and for many succeeding years. He has also been instrumental in aiding in the introduction of fathers and sons' outings now taken annually by most of the stakes. In the training of scout leaders throughout the Church, he has taken a leading part.

Dr. Taylor is an energetic worker, cheerful and capable, and has made thousands of friends by his unobtrusive, but his persistent and careful methods of teaching. He is well qualified to take the position to which he has now been called, and what the young people of the Church will miss in his absence, will be made up to the youth of the mission field where he is now engaged.—A

Experimenting with Farm Crops

By George Stewart, Agronomist, Utah Agricultural Experiment Station

Experimental work is interesting. In agriculture it is doubly so because the results must be measured in terms of living things. To discover any thing, however humble its nature, stirs the innermost fiber of him who makes the discovery. To unravel the slenderest thread from the spool of life is man's greatest joy. Life is sacred—all of it. Man is God's grandest achievement, but the all-pervading sacredness penetrates plants as well. They are part of life. What that is, no man knows. Let us accept it and be content.

Because the farmer must deal with living things, he walks a charming path. Often has the labor been hard and long, but henceforth it need not be so long and so hard. There are

easier ways of doing somethings. It is the business of the Utah Agricultural Experiment Station to seek out these easier ways. Here are a few of the many that have been found up to the present time. There must be hundreds of others if they were only known.

Wheat

Suppose the growing of a thousand bushels of wheat be a man's goal. He grows it on a hundred acres or he may use only twenty. It will largely depend on his land and whether he irrigates. But some varieties yield more than others; some are good for dry farming and some for irrigated land. Growing the best one for this purpose will help materially.

In the first place clean seed outyields the ordinary seed by about 12 bushels an acre on 50-bushel crops. The getting of clean seed requires intelligent effort. Let not any man deny that until he has spent days in his field pulling heads of a certain type. These he sows in a small plot and pulls out interlopers. Any plant showing smut must be carefully uprooted and buried or burned. The next year he can plant a field and sell certified seed to his neighbors if he is careful to preserve the cleanliness of the wheat and neglects not to have it inspected before cutting time.

Which variety is best to grow? With the ones tried, the following yields under irrigation were obtained in 1921:

Acre-yield (bushels)			Acre-yield (bushels)		
Variety	Logan	Farmington	Variety	Logan	Farmington
Sevier	73.7	61.9	Early Boart	58.1	51.8
Dicklow	64.6	53.8	Bluestein	53.1	45.0
New Zealand	61.5	53.7	Marquis	48.2	45.8

A new variety, Federation, which has been giving high yields in Oregon and Idaho were added to the list for 1922:

Acre-yield (bushels)			Acre-yield (bushels)		
Variety	Logan	Farmington	Variety	Logan	Farmington
Sevier	.....	50.0	Early Boart	34.0	40.6
Federation	50.2	45.2	Bluestein	39.7	.....
New Zealand	43.7	47.4	Marquis	24.9	33.8
Dicklow	45.4	40.6			

Different varieties are used on dry-farm except in the case of Sevier which may be fall-planted on the dry-farm or spring-planted for irrigation. At Nephi the following yields have been secured during the last two years:

Acre-yield (bushels) Nephi				Acre-yield (bushels) Nephi			
Variety	1922	1921	Aver. 10 yrs.	Variety	1922	1921	Aver. 10 yrs.
Sevier	12.1	38.8	.....	Ghirka	10.5	33.4	20.0
Kanred	11.6	37.7	.....	Turkey	8.1	33.6	19.9
Crimean	9.3	33.8	21.9	Kofod	8.6	29.4	15.5
Kharkov	9.2	32.7	20.3	Gold Coin	7.0	31.6	12.9



*Top: Corn silage variety test at the Davis County farm, Farmington
Center: A row of unselected potatoes planted between two selected rows.
Note that the two selected are well up, whereas the unselected is just
emerging.*

*Bottom: Wheat breeding plats at Nephi Experimental Dry-farm. Each peg
is a special sort being tried. The peg lying down indicates a promising
row,*

In spite of its high yield, Sevier wheat cannot be recommended. It is a new variety not well tried nor well-selected. It may not be adapted in all seasons. More serious than this, however, is its composite character. In the variety are several distinct strains that must be sorted out. Then, too, it is notoriously weak-strawed under irrigation where it lodges too badly to permit harvesting with a binder.

Here is where the Experiment Station gets a chance. Given time, it can separate the different sort and find the best yielder. Can it ever strengthen the straw and make it stand? There are breeders at the Experiment Station who believe that this trick can be turned. They think that this high-yielding, weak-strawed Sevier may be cross-bred with the strong-strawed Dicklow. In about five years of multiplication after the cross-hybridization there will be approximately a million plants. Among these there would be some that have the strong-straw of Dicklow united with the high yield and good quality of Sevier. To find these desirable plants and multiply them requires skill, patience, and much work. If it could be done—well, Utah, irrigates 85,000 acres of wheat, and dry-farms another 170,000 acres. You may figure it for yourself.

What if the beards were bred off Turkey Red by a similar process? Some stockmen would appreciate it.

Potatoes

Seed selection in potatoes pays handsomely. There seems to be parts of Utah where it is not wise to attempt to grow one's own seed. Where seed is regularly grown, what might be accomplished is shown by the following yields:

Year	Unselected	Selected	Gain	Year	Unselected	Selected	Gain
1915	179.3	316.7	137.4	1919	117.3	146.9	29.6
1916	191.2	330.7	139.5	1920	184.8	353.4	168.6
1917	269.3	382.4	113.1	1921	159.7	257.9	89.2
1918	202.4	311.9	109.5	1922	281.2	565.3	284.1

In addition to the difference in yield, there was a much higher percentage of good marketable tubers in the selected stock, 89 per cent as compared with 73 for the unselected. In several desirable qualities, such as smoothness, uniformity, and freedom from disease, the selected strains were noticeably superior. After planting, the rows of selected potatoes came up sooner, grew more rapidly, and were larger and more vigorous in every way. They even required less labor in weeding because they shaded the ground more quickly. And yet this study has only begun.

Potato breeding is done at the farm in Logan by the hill-

selection method. Good hills were selected in 1911 and planted in separate rows. Since then each hill has been dug separately and the best only used for seed. It should be remembered that potatoes are constantly attacked by disease. On this account, they degenerate rapidly unless the selection is repeated each year.

Irrigation experiments on potatoes show that moderate amounts of water give better results than either heavy or extremely light irrigation. The soil needs to be kept moist, but



The beets harvested from three 1/25 acre plats in 1921. The two outer ones have grown beets 9 years without manure. The middle one shows the value of manuring.

more water than is necessary to accomplish this end is not only wasted but actually decreases the yield obtained. Different amounts of water give the following five-year average yields:

Water used, (Acre-inches)	Acre-yield (5 years) (Bushels)	Water used (Acre-inches)	Acre-yield (5 years) (Bushels)
0	153	20	317
5	229	30	300
10	255	60	190
15	294	90	170

Not only did the yield decrease when excessive amounts of water were applied, but the potatoes were rough, misshapen, and undesirable in appearance.

Sugar-Beets

Irrigation experiments have also been conducted with sugar-beets. Moderate amounts gave higher yields and better quality

than did either little or excessive water. Yield results for a five-year period were as follows:

Water used, (Acre-inches)	Acre-yield (5 years) (tons)	Water used (Acre-inches)	Acre-yield (5 years) (tons)
0	13.0	30	20.4
5	18.9	60	15.9
10	22.2	90	13.0
20	23.0		

On all land irrigated excessively unfavorable conditions developed. After about two seasons the land became hard and compact and would not work up properly. Weeds became particularly troublesome, especially grass weeds. Some seasons these were so bad as to make beet thinning exceedingly difficult. Poor stands of beets always resulted on land that had been heavily irrigated previously. Moreover, plowing required more power.

In another test it was found that applying farm manure to sugar-beet land was more profitable than anything else that can be done with equal effort and expense. Even when beets were grown several years on the same land good yields were obtained from manured plots, though rotation ought also to be practiced. After 9 years of beet growing the yields on land manured each year were as follows:

Manure Applied (tons to the acre)	Acre-yield (tons)	Manure applied (tons to the acre)	Acre-yield (tons)
0	6.3	15	16.2
5	16.0	30	20.5
10	18.0	40	22.1

It is interesting to observe that, although the yields increased as the manure is increased, small quantities of manure give proportionately larger increases. When five tons of manure was applied annually there was an increase of 9.7 tons of beets or nearly two tons of beets for each ton of manure. When the amount of manure applied was increased from 5 tons to 10 tons there was an additional increase in yield of only 2 tons of beets of two-fifths of a ton of beets for each additional ton of manure. When forty tons of manure was applied to the acre there was an increase of only one-sixth of a ton of beets for each ton of manure.

Unless manure is plentiful it pays to manure lightly and to cover more land with it.

Silage Corn

A new industry of rapidly growing importance in the Mountain states is the production of silage corn. Utah is rapidly developing into a great dairy state and needs silage as part ration. Most silage growers are growing the variety Improved

Leaming, or a smaller one. During the last three years a number of varieties of corn have been tested at Farmington for silage production. These experiments, and similar ones in many other parts of the country, show that corn may be planted two or three weeks earlier than is usually done, thereby permitting the use of larger varieties. The acre-yields were as follows:

Variety	Acre-yield (tons of silage)	Variety	Acre-yield (tons of silage)
Leaming	12.9	U. S. Selection No. 77	18.2
Lancaster	14.8	U. S. Selection No. 119	17.0
Million Dollar	14.5	U. S. Selection No. 193	11.0

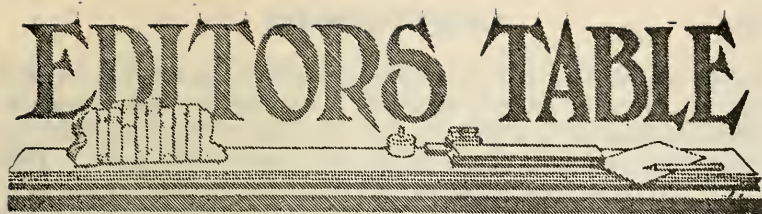
Here is an entirely new method of production which apparently has promise. An experiment that will increase the yield by about 50 per cent deserves the attention of farmers—and business men as well.

Many other data might be added to these but that would make the story too long. Hundreds of similar things not now known might be found if only the energy were available. At any rate you will agree that experimenting is interesting.
Logan, Utah.



Splendid M. I. A. in Illinois

Elder Martinus Anderson, Springfield, Illinois: "We have a splendid Mutual organization and a good group of workers, all of whom read the *Era* with satisfaction. We are especially interested in the *Book of Mormon*. In one week we succeeded in placing 64 copies in homes, together with several hundred tracts and pamphlets." Elders left to right top: Ariel W. Bradshaw, Tremonton; Marion G. Clark, Cannonville, Utah. Front, Randall Olsen, Lovell, Wyoming; President Martinus Anderson, Shelley, Idaho.



The Bondage of Sin

What is the meaning of Doc. and Cov. 84:40, 41? In the preceding verses of this revelation the Lord tells us that those who are faithful and therefore obtain the Priesthood in its two divisions—the Melchizedek and Aaronic—and magnify their calling in the Priesthood are sanctified by the Spirit, and become, “the sons of Moses and Aaron and the seed of Abraham, and the Church and Kingdom, and the elect of God.”

Paul (Gal. 3:7) expresses the same beautiful thought when he says, “Know ye therefore that they which are of faith, the same are the children of Abraham.” And Brigham Young said: “If any of the Gentiles will believe, we will lay our hands upon them that they may receive the Holy Ghost, and the Lord will make them of the house of Israel.”

The revelation in the Doc. and Cov., further, explains how we become “sons” of Moses and Aaron and the “seed” of Abraham through “faith,” as Paul has it, instead of by physical lineage. We are told that he who receives the Priesthood through the servants of God receives the Lord himself and the Father, and all that “my Father hath,” including the kingdom. All this, the revelation says, (v. 39) is according to the oath and covenant which belongeth to the Priesthood.

Now, as far as the Church of Christ is concerned, this oath and covenant is made first in baptism, when the Holy Ghost is given, and more especially when the Priesthood is conferred. It is, secondly, repeated by partaking of the Sacrament, and by entering into special covenants in holy places. By baptism, which is the symbol of burial and resurrection, we pledge ourselves to live new lives in fellowship with Christ, our old lives in worldiness and sin being dead and buried, as he died and was laid in the grave. In the Sacrament, which typifies the death of Christ on the cross, we pledge ourselves to remember his death for us; at the same time acknowledging that we are worthy of death, if we break our covenants. This is one great meaning of partaking of the Sacrament. But why remember his death?

In the Mosaic dispensation sacrifices were offered. The one who brought the sacrifice conferred, as it were, his sins on the animal; then the victim was slain *instead of the sinner*,

as Christ was slain for the world, bearing its sin. (John 1:29.) But on the part of the Israelite it was at the same time an acknowledgment that the sinner was worthy of death, and his willingness to suffer that penalty, if he continued in sin. That was his oath and covenant at the altar of sacrifice.

In the patriarchal dispensation sacrifices were brought with the same signification.

Particularly instructive is the story in Gen. 15:7-18. The Lord promised to give Canaan to Abraham for an inheritance. Abraham asked, "Whereby shall I know that I shall inherit it?" Then the Lord commanded him to bring certain animals for sacrifice. These were slain and cut up and the pieces laid in two rows. Then the Lord repeated his promise to Abraham and a flame passed between the pieces of the slain animals in token of the covenant. The reason the Lord did all this was that, in olden times, it was the custom among men to confirm covenants by walking between the bleeding pieces of slain animals. (Compare Jeremiah 34:18.) It was their way of expressing the thought that if they broke the covenant thus confirmed, they were worthy of the fate of the sacrifice between which they were walking.

The fundamental meaning of the Sacrament in our day is the same; only now, our Lord Jesus Christ himself is the sacrifice, the "Lamb of God." It is in his presence that our covenants to serve him are made, and we say, by partaking of the broken bread and the cup, that we are worthy of the fate he suffered in redeeming us, if we break that covenant. That is why we should remember his death. Hence, as we read in the revelation: "Whoso breaketh this covenant after he hath received it, *and altogether turneth therefrom*, shall not have forgiveness of sins in this world nor in the world to come." Note the words in italics. There is forgiveness for sins committed as a consequence of human weakness, and there is forgiveness hereafter for those who have not had a real chance in this world. But for covenant-breakers, who turn away *altogether*, or, as Paul says (Heb. 6:6), "crucify to themselves the Son of God afresh," there can, of course, be no hope. This seems to be the meaning of the passage considered.

Heber C. Kimball at one time said:

"Inasmuch as you have come into this Church and made a covenant to forsake the world and cleave unto the Lord and keep his commandments, the Lord will compel you to do it, if it should be in ten thousand years from this time." (April 2, 1854, *Journal of Discourses*, Vol. 2, p. 151.)

Daniel H. Wells, speaking on this subject, said:

"How is it with those who turn away and wither and die, after having partaken of the good word of life and partaken of the powers to come? In view of these things the Savior said unto the generation in which he

lived, 'It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for you.' This will strictly apply to us, if we turn away. Or might it not be said with equal force, it shall be more tolerable for Carthage or Warsaw than for us in that day, if we turn away from the principles of life and salvation that are bestowed upon us? There is no damnation so complete as that which will come on those persons, who, after having tasted the good word of God, after having received the principles of life and salvation, and been made acquainted with the powers of the world to come, again turn unto the beggarly elements of the world. Then it becomes us to hang on to these principles and to this power—to this principle of life and salvation which has been revealed to us—and not let them slip from us, and we finally go down to perdition." (*Journal of Discourses*, Vol. 4. p. 235.—A.

The Book of Mormon

Attention is called to the leading article in this number of the *Era*, treating in a learned and convincing way on the *Book of Mormon and Egyptology*. The reader will find this an important contribution to the literature on the subject. Its arguments warrant and should attract wide attention. The *Book of Mormon* is not only wonderful in that it stands the test of the deepest intellectual analysis, but its philosophy and text are likewise plain to all who read. Anyone who studies the *Book of Mormon* will agree with Parley P. Pratt, who, as far back as April, 1856, declared:

"The joy which filled my bosom in reading that sacred record, waking up our minds and giving us the knowledge of the past dealings of God with the inhabitants of this vast western hemisphere, and of a nation of people as ancient as that of Abraham or of the Jaredites, and giving us knowledge also of a branch of scattered Israel led away from the land of their fathers 600 years B. C., and the glorious fact, the most important of all in the book, that the risen Jesus in his glorified, immortal flesh and bones set his feet upon this western hemisphere and ministered publicly to thousands and thousands of the Nephites, blessed them, revealed to them his gospel in its fulness, and was glorified in their presence—all these things received in faith in my heart, and by the spirit of knowledge and of light and of understanding, and of hope and joy and charity, filled my heart in a way that I never can express to any being; to have the same joy understood, it must be experienced."

And also with his statement delivered in 1855 on the "Gospel in the Book of Mormon."

"If the gospel as set forth in the *Book of Mormon* were accepted by a neighborhood, a town, a city, or a world, "there would be no thieving there any longer, no cheating, no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking—because obedience to the gospel implies repentance, which means nothing more nor less than putting away all our evils and ceasing to do them."—A.

Books

A book reflecting the true spirit of Americanism is *The Ox Team Days on the Oregon Trail*, by Ezra Meeker, revised and edited by Howard R. Driggs, of the University of Utah. The author left Iowa and made the hazardous journey by ox team to Oregon in 1852. After fifty-four years of pioneer struggle in the development of the north-west country, he went back over the journey by ox team in 1906. He made this journey in order to induce people to mark the famous Oregon trail which the western pioneer had used. The book is an account of his experiences from Ohio to the coast, settling the north-west country and retracing the old Oregon trail. The book has an introduction by Professor Driggs and the text is the simple and true account of what Mr. Meeker has seen and of the pioneer struggle in the west to win and hold the country, also of his efforts to preserve the memory of the old trail. *Ox Team Days on the Oregon Trail* is richly illustrated with half tones and maps and is full of tales of danger and romance, and pictures vividly the heroic pioneering of the great west by one who passed through it.—*The World Book Company*, Yonkers on the Hudson, 225 pages cloth, price \$1.20.

Messages from the Missions

Successful Concert at Thames, New Zealand

Elder Abram M. McFarland, conference president, Thames, New Zealand November 1, writes of a concert staged by Elder Warren Tonks, the Saints and Friends, October 12, in the Strand Theatre, the proceeds of which, amount to \$300, assisted the business men in erecting a memorial to the fallen soldiers. The building was overfilled, and hundreds were turned away. The elders and their friends won the good-will of many hundreds, through this effort:

"The picture is a representation of the 'Poi company,' showing the Maoris in their native costumes. These wonderful people displayed the keenest enthusiasm with their quaint poi dances and stirring 'hakas.' The 'haka,' the Maori war dance, was performed by thirty-five Maori men with great gusto. It is a weirdly gesticulated incantation devised to intimidate the enemy and encourage their own warriors. It is hard to imagine a scene more awe-inspiring, fearful and nerve-racking than thousands of painted savages dancing the 'haka' with an abandon that would seem impossible to any but a courageous people such as the forefathers of the Maoris of today. The grace and litheness of the Maori is best displayed in the 'Poi dances,' as is also the wonderful indefatigability of the native maiden. The 'Poi ball' is a hand-made hemp-cord of length to suit the dance enacted. This 'ball' is swung sometimes one in each hand with marked grace and freedom of movement, similar to Indian clubs. The Waka 'canoe' Poi is a representation of the Maoris coming to Aotearoa, New Zealand, paddling unceasingly. The men and women presently tire and become weary for lack of food and rest, and eventually, despair. But see, someone seems to see land ahead, and one by one, the rowers awake to renewed effort and finally a song of triumph heralds the dawn of a new land of hope. In a similar manner the Te Hoko Whitu 'long' Poi which deals with a love drama, or perhaps merely an exhibition of endurance, is characteristically graceful. The third Poi was the 'military' which showed unqualified discipline.



"The Maoris have a pleasing intonation in rendering their vocal music, which adds to its popularity; and are artists in the manipulation of stringed instruments. These people are of the seed of Israel who left Jerusalem 600 B. C. and went to America and from there to Hawaiiiki. Their performers are members of the Ngatimaru tribe who came to Aotearoa in the great canoe *Hotumui* under the Chieftain Maru Tuahu many hundred years ago. But since Maori history was kept only verbally and repeated from memory in generations past, the exact time of their arrival from Hawaiiiki cannot be obtained." Elder McFarland reports that the elders and Saints are enjoying their labors, especially since the completion of their new chapel built by the elders and Saints.

Nevada Conference Organized

Forrest L. Packard, Sacramento, California, reports that the 7th semi-annual conference of the Gridley conference held sessions December 8-10, with nine meetings, including a priesthood meeting, two Relief Society meetings and six general sessions. An illustrated lecture was given under the direction of Superintendent Gustive O. Larsen. President Joseph W. McMurrin and a number of the heads of conferences and auxiliaries were in attendance. President McMurrin spoke at a number of the sessions on the necessity of crying repentance unto the people and that we should teach the principles of the gospel and let the mysteries alone. He also brought before the Saints the necessity of more missionaries to carry on the Lord's work and urged upon them to volunteer for the privilege of carrying the gospel to those who are in need of it. On Sunday, December 10, the general and local authorities of the Church were sustained. The President then spoke to the people on the need for creating a new conference to be called the Nevada conference and to include the territory from Susanville, California, east to the west limits of the territory now included in the stakes of Zion. He presented Elder Harry Hanson to preside over this conference with Elders L. J. Gammon, J. L. Murdock, I. R. Fisher, and J. L. Lythgoe as traveling elders. He gave valuable instructions to the

assembled Saints and missionaries, thanking the Saints for the kindness and hospitality which had been shown to missionaries and visitors. He also bore a powerful testimony of the gospel of Christ and said there would be no peace until men would obey the gospel of peace and hearken unto the King of peace. The total number present at all meetings was 1,257. Elder B. F. Zimmerman was presented with a diamond stick-pin for placing the most Books of Mormon in the past five months, the presentation being by President McMurrin in behalf of the missionaries.

The Tide has Turned

Elder Burton E. Tew reports from Wilmington, Delaware, December 23, that it has been difficult to get the gospel message to the people of that place because of indifference and prejudice. No baptism had been performed there for years until November, when one person was added to the Church. Now the tide seems to have turned, and, he continues: "Our list of investigators has grown, so that practically all our evenings are occupied in visiting. Lately we appeared before the Public Park Committee and obtained the privilege of presenting educational pictures of Utah and the 'Mormons' in the parks. The lady missionaries are now here permanently, and they are a great help in establishing the auxiliary organizations and in the making of friends."

The following is a picture of the missionaries and some of the Saints



laboring in Wilmington, Delaware. Top row: Cathryn Peterson, Fillmore; Burton E. Tew, Mapleton, Utah; D. Ross Pugmire, St. Charles, Idaho; Edna Brown, Fairview, Wyoming. Bottom row: (local members) Alma Heller, Jessie Wilmer, Melvin E. Wilmer.

PRIESTHOOD QUORUMS' TABLE

Program for Priesthood Meetings

A convention of the Presidents of stakes and their counselors, bishops, and their counselors, and the presidencies and class teachers and members of all Priesthood quorums will be held in connection with the regular quarterly conferences, January, February and March, 1923.

Dates

- Jan. 13-14—Beaver, North Sevier, Tintic.
- Jan 14—Weber.
- Jan. 20-21—Benson, Hyrum, Logan, Tooele, Wasatch.
- Jan. 21—Liberty.
- Jan. 27-28—Alpine, St. Johns, Utah, Woodruff, Yellowstone.
- Jan. 28—Pioneer.
- Feb. 3-4—Emery, Jordan, Juab, Juarez, Raft River, Snowflake, South Sanpete, Summit, Wayne.
- Feb. 10-11—Emery, Jordan, Juab, Juarez, Maricopa, Millard, North Davis, Oneida, Taylor.
- Feb. 11—Cottonwood, Ogden.
- Feb. 17-18—Bannock, Bighorn, Blackfoot, Blaine, Lethbridge, Malad, St. Joseph, Shelley, South Sevier, Teton.
- Feb. 24-25—Bear Lake, Bingham, Burley, Garfield, Idaho, Nebo, Pocatello, Portneuf, San Juan.
- Feb. 25—Granite.
- Mar. 3-4—Bear River, Boise, Franklin, Moapa, Panguitch, Rigby, Twin Falls, Uintah, Young.
- March 4—Box Elder.
- March 10-11—Cache, Kanab, Montpelier, Morgan, North Sanpete, Roosevelt, San Luis, Star Valley, St. George.
- March 11—North Weber, Salt Lake.
- March 17-18—Carbon, Deseret, Duchesne, Fremont, Parowan, Davis, Sevier, Union.
- March 18—Ensign, Mt. Ogden.

Statement of the First Presidency, Calling a Priesthood Council Convention

December 27, 1922.

We desire that the Priesthood activities shall have special attention during the stake quarterly conferences which will be held in the months of January, February and March, 1923. We recommend, therefore, that the presidencies of stakes set aside the forenoon of Saturday, of the quarterly conferences for the consideration of the work that pertains to both the Melchizedek and Aaronic Priesthoods, and where stakes hold a one-day conferences only, that arrangements be made to hold Priesthood meetings either before or after that day.

Where it is necessary, arrangements might be made for the sisters, who accompany their husbands to conference, to hold separate meetings while the Priesthood meetings are in session.

Further details will be sent to the presidents of stakes, bishops and presidents of quorums, through the office of the Presiding Bishopric.

Heber J. Grant
Charles W. Penrose,
Anthony W. Ivins.
First Presidency.

Instructions

All members holding the Priesthood in the stake of Zion where this Priesthood council is held, are invited to be present on Saturday morning at 9:30 o'clock at a general meeting. The meeting at 10:30 o'clock is especially designed for officers and teachers, but members of the quorums are invited and urged to be present.

The president of the stake will preside over this council in all cases, and will take charge of the arrangements for meeting places of quorums in the joint as well as in the separate session.

Presidents of stakes are also given the responsibility of selecting leaders for each of the Lesser Priesthood divisions, and the elders, seventies and high priests; and seeing that preparations are made for programs and assignments of teachers and speakers, in the joint and separate sessions of the meetings.

Presidents of stakes are also requested to see that a good musical director is placed in charge of the singing in the general meeting at 9:30 o'clock. It will be well to have a couple of appropriate congregational hymns for this occasion. Some lively singing will give spirit to the gathering.

Speakers for each quorum should be notified in ample time to prepare for the work assigned.

For study course for 1923, see *Improvement Era*, January, pp. 296-7.

Programs

Saturday, 9:30 a. m.

General Joint Priesthood Session:

1. Greeting by the stake president.
2. Explanation of the purpose of the convention..General Representative
3. The Priesthood a great brotherhood—Quorum Loyalty.....General Representative
4. "Ward Teaching".....General Representative

Saturday, 10:30 a. m.

Separate sessions Priesthood Meeting:*Deacons' Division.*

Presided over by one of the bishops selected by the stake president.

1. Quorum team work.
2. Responsibility of the president and his counselors.
3. Studies and activities.

Teachers' Division.

To be presided over by a bishop selected by the stake president.

1. Group and team work of Teachers.
2. Responsibility of the presiding officers.
3. Studies and activities.

Priests' Division.

To be presided over by a bishop selected by the stake president. This is the bishop's quorum and an explanation should be made by the leader of the need of the priests' close association with the bishopric.

1. Responsibility.
2. What the quorum may do as a group.
3. Activities and studies.

Elders' Division.

To be presided over by one of the presidents of the Elders' quorums selected by the stake president.

1. Responsibility of the quorum to look after its members.
 - a. In the payment of tithing.
 - b. In looking after missionaries' wives and families.
 - c. In seeing that each member shall observe the laws of the Church.
 - d. In teaching and other ward duties as members and as a quorum.
2. Other activities and studies.

Seventies' Division.

To be presided over by one of the council of one of the quorums of Seventy, selected by the President of the stake.

1. Quorum responsibility.
2. Team and individual work.
3. Responsibility as missionaries.
4. Studies and activities.

High Priests' Division.

To be presided over by the president of the High Priests' quorum of the stake under direction of the stake president.

1. What the quorum can do as a unit.
2. Responsibility of the quorum presidency for its membership:
 - a. In the payment of tithing.
 - b. In observance of all other laws of God.
 - c. In visits to members.
 - d. In care for the sick and needy.
 - e. In temple work and other activities.
3. The influence and power of good example.
4. Studies and labors.

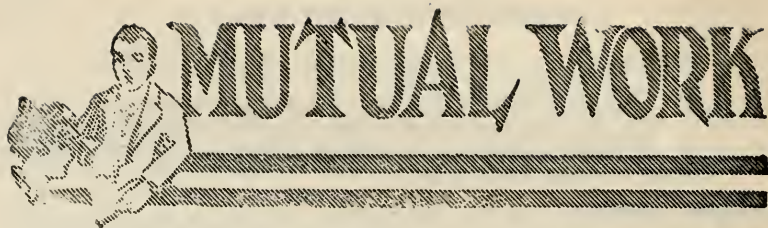
Note: The above program may be added to as local conditions may require.

Boise Stake Outing

The Boise stake held their fathers and sons' outing at Lake Lowell, in July, 1922. Some 135 fathers and sons were in attendance and they had



a very enjoyable time together. The picture shows some of the crowd as they came out of the lake after a bath. It is likely, so we are informed by stake secretary Fred W. Dalton, that the outing will be held at the same place in 1923.



Monthly Message to the "M" Men

By Thomas A. Beal, Member of the General Board

III.—The Technic of Success

Three things are essential in this world in order to succeed, namely: ambition, capacity and opportunity. It is said on good authority that there never was a time when more opportunities presented themselves to young men than at the present. And one would not dare to question the intelligence of the young men of today by saying that they did not have the capacity. Then, if the opportunities are here and young men have the capacity and still do not succeed, something is wrong,—they haven't the ambition. An honest ambition is commendable. By ambition we do not mean the coveting of the other fellow's position, the desire for the president's place. Not that. We mean the desire to be bigger and better, to be of greater worth to society by being of greater service. It is honorable and praiseworthy to have noble ambitions. No one ever succeeded in life by mere chance. The men who have made their mark in the world knew where they were going. They were not simply drifters. They had a set goal in mind and worked constantly toward that end. They were not sidetracked and discouraged by every little obstacle that came in their way, but on the other hand, obstacles made them more determined than ever to succeed. The saying that "Faint heart never won fair lady," is applicable in more ways than one.

"Success is not attained by sudden flight"—it comes only by being willing to work and wait, having an ambition to reach the desired objective. What the great majority of young men need today is to know how to fit themselves for the job ahead, not for the presidency of the concern. Of course one must have visions of opportunities ahead, quite far distant sometimes from what he is now doing. Vision is necessary, without it the people perish, and with no look ahead the work becomes mere drudgery. But if there is nothing in mind but this far distant view, this dreamland, the person never lights on his feet at all. One should constantly look ahead, but he should also know where he is at the present time, that is, succeed just where he is before stepping forward.

"Don't spurn to be a rush light
Because you are not a star,
But brighten some bit of darkness
By shining just where you are."

This does not mean that one should not have an ambition to be greater, to do something nobler, but it means that whatever the occupation is that one chooses one should have an ambition to succeed there.

Young men, "M" men, do not be like the fungus and the gourd that spring up in a single night and perish before the rays of the next day's sun, but rather be like the oak which springing from the acorn increases year by year until it has attained an enduring majesty. Do not be too hasty in choosing your life's work, or your daily job. Universities today train young men not to get a better job, but to use a better job. Often

the position that pays the least to start with has the greatest possibilities. Be sure that you get started correctly. Analyze yourselves. All occupations may be divided into four groups, viz: (1) The Professions, (2) Production, (3) Distribution, and (4) Agriculture. The first step is to decide which of these four groups you like best. All four groups are honorable, but it is very important that you go into the group for which you are best fitted.

After deciding what group one is to enter, the next step is to select the institution within the group that one wishes to be connected with. It is very important that young men associate themselves with institutions in which the controlling factor is a man who stands for righteousness, who believes in correct principles and carries them out. According to Mr. Babson, one of the country's greatest statisticians, "The success of young men depends very much upon the character of the person for whom they work." It is better to be connected with a good institution at a small salary than with a large institution of questionable reputation even at a large salary. Remember that not only do you help to make the firm or institution with which you work, but that it helps to make you as well—that your reputation is also at stake. But whatever work you choose be sure that it offers an opportunity for growth and for service and stimulates ambition to succeed.

Dr. Taylor's Report of Scouting, 1922

December 29, 1922.

General Superintendency and Members of the General Board Y. M. M. I. A.:

Dear Brethren:—The following is the scout report for the year ending December 31, 1922, of troops registered in this office: 228 Troops, 228 Scoutmasters, 4,212 Boy Scouts. These troops are not connected with local councils. Last year the report showed 189 Troops, with 3,848 Boy Scouts. This year there is an increase of 39 Troops and 364 Boy Scouts.

Every stake in the Church has at least one registered troop, with the exception of Juarez, which, on account of conditions in Mexico, has been difficult to keep in good standing. However, a promise has been made that this will be registered through the El Paso council in the very near future.

With the new districting that has taken place since the visit of Mr. Charles N. Miller, regional scout executive, we will transfer a number of the troops now carried in this office to the new districts. Personally, I think that it is a good thing for the districts to preside over the troop in their district and keep them registered up to date, because it is much easier for the districts to keep in close touch with their troops and follow-up work than it has been for me in this office. It also lessens our work here, not only for the stenographer, but for the field man, who can devote more of his time in following other details of field work. The scout work in general is in very splendid condition compared with the past, and we are having a much better quality of men coming into the work for leadership among the boys. It really takes a good stake man to make Scouting go successfully in a stake. Wherever we have a good man looking after the stake work, the boys have progressed and have done a much better grade of work than before. In my opinion, this should be encouraged and the best possible men who can teach men how to conduct scout work should be selected so that no boys will be deprived of Scouting activity. Because of the support and good will given by presidents and superintendents of stakes, Scouting has grown in the Church from two troops, without affiliation with the National Organization, to the above record. In addition to this are the number of troops in the various local councils. We have not had a report from them this year, so I do not know the exact number

of scouts in the M. I. A. However, quoting last year's report, which should be lower than that of this year, it gives us a total of 7,635 Boy Scouts, and 339 Scoutmasters.

In leaving my position as Field Secretary, I desire to express to the Superintendency and the members of the General Board my appreciation for their help and encouragement during the past eleven years that I have been in this work. I also wish to express my appreciation for the splendid cooperation given in the promotion of my field work by Brothers Edward H. Anderson, Moroni Snow, and Oscar A. Kirkham, whom I have labored with in this office. I assure you that I will still be very much interested in Scouting and other Mutual Improvement activities, and will take every opportunity I can of getting acquainted with the work that is being done in the East, not only along Scouting lines, but along the adult lines, and shall be pleased to send new ideas which I might gather from time to time to headquarters so that they might be considered by you brethren.

Again expressing my thanks for your courtesies to me during the past years that I have been with you, I remain,

Very sincerely yours,

John H. Taylor.

New Mutuals Organized

New Mutuals have been organized this season recently at Ocean Park, Boyle Heights (L. A.), and San Pedro. We hope to make the next edition of the mission paper, *Calimis*, largely an M. I. A. and Sunday school number which will review the past year's work.—*Gustive O. Larson*, Supt. Calif. Mission M. I. A.

Efficiency Reports

To correct a misunderstanding which has arisen as to item No. 2—average attendance—the following explanation is given: The actual percentage is to be computed (average attendance divided by enrollment) up to 66 2/3 per cent, and the nearest figure given in the scale of ten points. For example: if the percent of attendance is 33 1/3, the score is 3 points; if the percent is 41, the score is 4 points; if 57, 6 points; if 65 or 66, 7 points. But if the percent of attendance reaches 66 2/3, or above, the score advances to 10 points. The premium is put on the last percentage only.

It is understood that stake officers are not enrolled on any ward roll; their records are to be kept entirely separate on the books of the stake secretary. However, since they are included in the 10% of the stake population, they may be counted, on the stake report only, in the first two items, enrollment and average attendance.

The Reports for December

The following stakes did not report: Beaver, Duchesne, Jordan, Juab, Parowan, South Sevier, Weber, Oneida, Shelley, Big Horn, Moapa, St. Johns, Yellowstone and Woodruff. We urge every stake and every ward in the Church to report for January, so that we may have a complete report, both statistical and efficiency, by the 10th of February, to be printed in the *Improvement Era* for March. Please do your part. Utah, Wasatch, Cassia, Raft River, Mt. Ogden, St. Joseph, came too late for classification.

Y. M. M. I. A. Statistical Report, December, 1922

STAKES	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Ad. Senior Enrollment	Senior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Ad. Senior Attendance	Senior Attendance	Junior Attendance	Total
Alpine	727	18	15	84	146	144	215	589	69	89	97	160	415
Bear River	509	13	9	66	180	104	123	473	51	35	56	72	264
Benson	761	13	13	103	112	231	270	716	82	79	125	198	484
Box Elder ..	800	13	13	107	283	178	247	815	74	195	115	155	539
Cache	520	8	8	85	70	142	221	518	49	33	79	232	393
Carbon	360	9	7	44	130	87	121	382	38	51	23	36	153
Cottonwd. ..	789	12	12	103	107	192	267	669	78	62	120	190	450
Deseret	405	11	10	70	187	100	150	507	46	112	64	89	311
Emery	530	9	7	48	65	141	167	421	36	41	105	129	311
Ensign	957	7	7	56	160	149	235	600	49	56	75	174	354
Garfield	250	8	3	22	...	90	61	173	14	...	43	46	103
Granite	1853	16	16	170	230	319	581	1300	131	126	213	430	900
Hyrum	500	10	8	73	97	103	143	416	55	70	75	99	299
Kanab	213	6	6	...	111	30	83	224	...	38	25	59	122
Liberty	1183	11	11	96	221	290	404	1014	81	136	189	269	675
Logan	608	11	11	98	96	145	169	508	90	69	111	185	455
Millard	338	7	3	8	18	15	15	56	7	10	9	9	35
Morgan	193	9	8	53	72	78	130	333	37	46	47	88	218
Nebo	946	15	12	112	180	225	320	837	97	145	135	227	604
No. Davis ..	423	8	8	64	72	97	177	410	40	32	41	114	227
No. Sanpete	802	13	11	87	99	181	280	647	62	64	120	221	467
No. Sevier ..	156	6	6	42	80	59	73	254	36	54	32	58	180
No. Weber ..	644	17	16	103	71	203	196	573	79	26	114	117	336
Ogden	750	10	10	80	73	204	221	578	65	45	124	126	360
Panguitch ..	283	6	2	...	...	...	...	...	...	...	...	...	...
Pioneer	890	13	13	94	178	204	328	804	86	83	105	214	488
Roosevelt ..	337	...	...	86	111	75	112	384	57	62	47	82	248
St. George ..	530	14	13	110	193	282	247	832	86	105	161	150	502
Salt Lake ..	1067	12	12	125	157	131	302	715	91	72	71	211	445
San Juan ..	270	4	4	38	90	69	88	285	28	38	56	65	187
Sevier	363	6	6	52	99	104	142	397	45	70	56	101	272
So. Davis ..	494	8	8	66	103	147	204	520	51	63	79	112	305
So. Sanpete	734	10	8	7	93	183	123	406	47	56	128	76	307
Summit	359	11	11	78	53	124	141	396	67	39	73	71	250
Tintic	233	5	5	38	59	53	62	212	24	27	49	45	145
Tooele	435	11	9	61	102	84	49	336	46	55	47	46	194
Uintah	409	8	7	45	43	132	110	330	42	25	78	55	200
Wayne	200	6	5	34	14	84	63	195	24	13	47	47	131
Bannock	257	11	5	41	41	40	61	183	27	23	22	33	105
Bear Lake ..	393	11	10	75	118	113	155	461	51	43	56	95	245
Bingham ..	500	...	...	86	200	134	140	560	63	107	57	92	319
Blackfoot ..	514	12	11	78	117	95	141	431	53	69	56	69	247
Blaine	460	11	8	...	...	...	...	193	...	...	...	...	137
Boise	330	8	7	46	85	90	81	302	30	35	48	49	162
Burley	399	11	5	37	72	60	56	225	28	38	40	36	142
Curlew	150	10	3	20	20	30	35	105	10	10	10	16	55
Franklin ..	352	9	9	85	94	98	121	398	57	54	59	52	222
Fremont	664	13	13	119	159	189	219	686	86	133	129	150	498
Idaho	217	12	7	60	25	58	40	183	44	19	37	25	125
Lost River ..	127	5	5	34	57	28	33	152	85	80	82	85	332
Malad	357	8	8	60	69	186	114	429	45	45	111	80	281
Montpelier ..	392	12	12	83	131	116	172	502	57	63	51	112	283
Pocatello ..	420	10	9	77	84	106	131	398	52	40	60	93	245
Portneuf	348	13	13	86	81	111	116	394	68	48	65	67	248
Rigby	5756	4	8	73	142	90	139	444	45	60	51	59	215
Teton	300	8	3	20	21	53	25	119	15	11	25	11	62
Twin Falls ..	204	6	4	...	50	18	36	104	...	30	8	30	68
Alberta	345	11	11	77	153	125	157	512	57	67	83	90	297
Maricopa	368	9	9	68	151	117	143	479	57	80	65	85	287
San Luis	210	5	5	37	61	72	61	231	31	41	51	45	168
Snowflake ..	260	6	5	...	...	...	...	304	...	...	...	...	202
Star Valley ..	334	11	11	90	85	147	132	454	52	47	66	65	230
Taylor	279	...	...	34	142	117	132	425	6	79	79	82	246
Union	160	6	6	44	68	39	50	201	33	30	23	21	107
Young	99	5	4	28	16	46	31	121	22	14	32	25	93
Lethbridge ..	240	10	10	74	125	92	82	373	54	78	38	58	228

Y. M. M. I. A. Efficiency Report, December, 1922

STAKES	Membership	Class Work	Special Activities Program	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake and Ward Officers' Meetings	Ward Officers Meetings or T.-T. Classes	Total
Alpine	7	10	8	6	9	6	6	8	8	6	75
Bear River	9	6	5	4	8	5	7	9	7	4	64
Benson	10	10	9	8	10	8	8	9	10	9	88
Box Elder	10	10	9	8	10	8	5	9	10	9	88
Cache	9	8	10	10	10	6	4	9	10	7	83
Carbon	10	4	4	4	3	4	4	3	8	2	46
Cottonwood	8	10	9	8	10	8	7	9	10	6	85
Deseret	10	10	7	7	6	6	7	8	3	4	68
Emery	8	10	10	5	8	8	5	10	6	8	78
Ensign	6	4	10	10	10	8	10	10	10	6	84
Garfield	6	6	10	8	10	10	1	10	7	5	73
Granite	8	10	10	10	10	10	6	10	10	7	91
Hyrum	8	8	9	10	10	8	8	10	10	8	86
Kanab	10	5	7	2	10	9	7	9	9	7	75
Liberty	9	10	10	10	10	10	10	10	10	10	99
Logan	8	10	10	10	10	10	7	9	10	9	93
Millard	10	10	10	6	6	9	4	6	6	8	75
Morgan	10	7	4	6	9	8	7	9	6	5	71
Nebo	9	10	10	8	8	5	2	9	8	6	75
North Davis	9	6	9	10	9	8	8	10	6	7	82
North Sanpete	8	10	10	9	10	9	8	10	10	10	94
North Sevier	10	10	6	1	10	10	4	10	3	5	69
North Weber	9	8	6	3	6	6	3	7	10	5	63
Ogden	7	7	8	8	9	9	5	9	10	10	82
Panguitch	2	3	1	3	3	3	3	3	2	2	14
Pioneer	9	6	10	10	10	7	6	9	8	9	84
Roosevelt	10	10	9	10	10	10	10	10	10	8	97
St. George	10	9	8	5	8	6	6	8	7	5	72
Salt Lake	10	6	9	9	9	6	7	9	10	8	83
San Juan	10	6	8	8	10	10	3	9	10	10	84
Sevier	10	10	10	8	10	10	10	10	10	8	96
South Davis	10	8	10	9	10	10	8	10	10	9	94
South Sanpete	6	8	6	4	10	8	4	7	4	5	62
Summit	10	9	10	5	9	7	6	10	7	5	78
Tintic	9	6	8	10	10	8	10	10	10	8	89
Tooele	8	8	7	3	8	4	7	9	7	3	64
Uintah	8	9	7	2	10	6	3	6	5	4	60
Wayne	10	7	3	2	7	6	3	10	3	3	54
Bannock	7	6	3	3	3	3	2	3	4	3	37
Bear Lake	10	5	9	3	8	7	8	10	8	5	73
Bingham	10	8	8	8	10	9	9	10	8	8	88
Blackfoot	8	8	8	6	9	8	8	8	8	7	78
Blaine	10	7	8	5	10	5	5	10	10	6	76
Boise	9	8	6	3	6	7	4	8	6	4	61
Burley	9	9	5	5	4	2	4	5	2	5	50
Curlew	10	2	2	2	4	6	5	5	2	2	40
Franklin	10	6	5	4	10	10	5	10	10	5	75
Fremont	10	10	10	10	10	7	9	10	10	7	93
Idaho	8	10	5	4	6	6	6	6	4	3	58
Lost River	10	10	10	5	10	10	7	10	9	6	87
Malad	10	10	9	10	10	10	5	10	8	4	86
Montpelier	10	6	8	3	10	9	5	9	7	6	73
Pocatello	9	9	9	6	9	6	6	9	8	6	77
Portneuf	10	9	6	2	6	7	2	10	1	2	55
Rigby	8	7	8	5	8	6	...	8	7	5	62
Teton	3	8	7	7	7	7	10	10	8	5	72
Twin Falls	9	7	10	5	10	10	...	10	10	10	81
Alberta	10	7	9	10	8	8	8	8	7	7	82
Juarez	10	10	5	5	10	10	10	5	10	5	80
Maricopa	10	9	8	10	10	9	8	10	10	9	93
San Luis	10	10	10	3	10	9	6	10	3	6	77
Snowflake	10	10	10	3	6	8	6	7	4	7	71
Star Valley	10	5	7	5	10	9	7	9	8	5	75
Taylor	10	8	10	10	10	10	10	10	10	10	98
Union	10	7	10	5	10	10	8	10	10	6	86
Young	10	10	6	2	6	6	2	8	6	5	61
Lethbridge	10	7	10	10	10	10	7	10	10	10	94



Top: Boy Scouts working for merit badges; bottom: Pitching quoits

Fathers and Sons' Outing Bingham Stake

The fathers and sons' outing of Bingham stake, August 2-4, at the Forks of the Buffalo and Snake rivers canyon, over ninety miles from Idaho Falls, in which 365 fathers and sons took part. It was a long distance to take them, but the trip was enjoyable, notwithstanding the fact that most of the time it was cloudy and rained some. The exercises and activities during the trip were very enjoyable, and there were games and other features that made the trip wonderful and inspiring. Camp chairman, Superintendent H. R. Kirkham, camp director, J. O. Ellsworth.

PASSING EVENTS



The Nephi High School building was dedicated, Jan. 3, by James W. Paxman. The building has been erected at the cost of \$75,000 and is modern in every respect.

The Carbon Stake presidency was re-organized, Dec. 17, when Elder Henry G. Mathis was made first, and Elder John E. Pettit, second counselor, to fill vacancies.

Mrs. Matilda Josephine Harding died at her home in Salt Lake City, Dec. 27, at the age of 77 years. She was born in Nauvoo, Ill., and came across the plains with her parents, when six years old.

The Columbia Steel Company filed articles of incorporation Dec. 27. It will construct a big blast furnace between Provo and Springville for the purpose of supplying the Pacific coast with pig iron.

Funeral services for Henry Gideon Jolley were held at Moroni, Sanpete Co., Dec. 11. He was born in Ohio, Nov. 28, 1848. He was one of the pioneers of Sanpete Co., and a veteran of the Black Hawk war.

The Spring Canyon Coal Mine has been sold by the Knight interests in Provo to James B. Smith and others, of San Francisco, according to an announcement published Dec. 27. J. Wm. Knight will be vice president of the new corporation.

Abbot Rodney Heywood died Jan. 9, at his home in Ogden. He was the chairman of the Utah Public Utilities Commission. The cause of death was heart failure. He was born at Grafton, Mass., Sept. 16, 1855, and came to Utah as a young man.

Mrs. Alexander Graham Bell died at the home of her daughter, Mrs. David Fairchild, Washington, D. C., at the age of 63 years. She was the widow of the famous inventor, and she is said to have been his inspiration for the invention of the telephone.

James H. Neilson died at his home in Salt Lake City, Jan. 8, at the age of 43 years. He was born at Glasgow, Scotland, May 29, 1880, and has been a resident of Salt Lake City for 23 years. He was tenor soloist in the tabernacle choir and leader of the Seventeenth ward choir.

John Neilson, the father of the tenor singer died, Jan. 10, at the age of 70, at his home in Salt Lake City, Two days after the death of his son. Funeral services for father and son were held Jan. 11, in the Seventeenth ward chapel.

A national League of Nations society will be formed, according to press announcement made Dec. 15, which will seek to bring this country into the League. John H. Clark, former Justice of the U. S. Supreme Court, who resigned his position last September, is at the head of the movement.

Mrs. Margaret Miller Hope died at the residence of her granddaughter, Mrs. Frank L. Browning, Ogden, Dec. 26, at the age of 99 years. She is thought to have been, at the time of her death, the oldest woman in Ogden. She was born January 3, 1824.

Germany was declared a defaulter by the allied reparations commission, Dec. 26, in their meeting at Paris, by a vote of 3 to 1, France, Belgium, and Italy voting against Great Britain. Germany, it was found, had only

delivered sixty percent of the amount of wood due for 1922. France thereupon began preparations for seizing German forests.

James Dunn passed away at Tooele, Jan. 6, at the age of 85 years. He was born at Kirkinlillock, Scotland, July 12, 1837, joined the Church, Aug. 15, 1854, and came to Utah in 1859. At the age of 60 he established a reputation for newspaper work, after having become the owner of the *Tooele Transcript*.

President Heber J. Grant arrived home Dec. 21, from California, where he spent a few days among Saints and friends. Dec. 17 he and Elders George A. Smith and John A. Widtsoe addressed a well attended meeting at Los Angeles in the morning, and in the evening President Grant and Bishop C. W. Nibley spoke at Ocean Park chapel.

The Fifteenth Legislature of the State of Utah convened Jan. 8. Mr. Wm. W. Seegmiller, of Kane Co., was elected speaker of the house, and Mr. Thomas E. McKay president of the senate. The first bill passed by the senate was one appropriating \$45,000 for the expenses of the legislature. Gov. Mabey's message to the legislature was read by him, Jan. 10.

Music is now heard by wireless, across the Atlantic, says a London dispatch, dated Jan. 6. London dance halls use jazz played in New Jersey, to entertain their patrons. J. H. Riddley, Woodside, a few miles south of London, who owns a high-powered receiving set, enjoys American entertainments nightly in his drawing room.

The temperature in Salt Lake City, Jan. 7, was 58 degrees, the highest since Oct. 27, 1922.

During the last 49 years there have been springs and autumns in Salt Lake as short as two months, summers and winters as long as four months, though the average of the four seasons is three months, according to the annual report of the Salt Lake weather bureau for the year 1922.

Gabriel Marutowics was assassinated at Warsaw, Dec. 16, by Niewadomski, at an exhibition of paintings. He was the first president of the new Polish republic. The assassin is said to be a demented artist. The crime caused consternation among the Poles, at home and abroad. Paderewski said it was the first time in the history of his country that a ruler had been assassinated.

Dr. Richard R. Lyman has been made a member of the Board of Regents, U. of U., to fill the vacancy caused by the resignation of Elder David O. McKay, who resigned when he left for Liverpool, to preside over the European mission. Dr. Lyman is a son of the late Francis M. and Clara Caroline Lyman and a member of the Council of the Twelve, and Assistant General Superintendent of the Y. M. M. I. A.

A resolution in favor of teaching evolution in the schools was adopted, Dec. 26, by the council of the American Association for the Advancement of Science, at Cambridge, Mass. The resolution alleges that "no scientific generalization is more strongly supported by thoroughly tested evidence than is that of organic evolution"—a proposition which itself must be proved before it can be accepted as a proof of another disputed proposition.

The American and British debt funding commissions met, Jan. 8 at Washington. Stanley Baldwin, British chancellor of the exchequer, declared that his government did not ask for any special privileges or favors, but only a fair business arrangement, by which England's debt of more than four billion dollars could be paid, without disturbing the business of the two countries.

Five thousand Indians appeal to the League of Nations, to settle a question of controversy between them and Canada. They have lived near Grand River, Ontario, since 1784, and they claim to be a sovereign people,

not subject to Canadian laws. The appeal is made through the Dutch charge d'affaires at Washington, Dr. J. B. Hubrecht. The chief of the Indians is Deskaheh, of the Six Nations.

A white trapper and two Indians were recently devoured by wolves, according to a report from Port Arthur, Ontario, Canada, Dec. 27. The Indians found the place where the death struggle of the trapper had been fought. They pursued the wolves and were overpowered by the ravenous beasts. A searching party found the place where the Indians had perished, two miles from where the trapper had fought, unsuccessfully, for his life.

Air Pilot Henry G. Boonstra was heard from Dec. 19, from a ranch near Coalville. He left Salt Lake City Dec. 15 for Rock Springs, Wyo., but was forced to land 20 miles east of Coalville, on account of a blinding snowstorm. He wandered about until the following evening, when he saw a light and stumbled into an isolated cabin. On the 19th, he arrived at Deming's ranch, whence he telephoned to Salt Lake. The long search for the lost pilot thus came to an end.

Funeral services were held for A. G. Barber in the Logan tabernacle, Dec. 14, a large audience being in attendance. Bishop James Thomas conducted the exercises and Dr. Joseph R. Morrell of Ogden, Goudy Hogan of Lewiston, President H. E. Hatch of Thatcher Brothers Bank, Professor John T. Caine, President E. G. Peterson of the U. A. C., and Joseph Quinney of the Logan stake presidency were the speakers. They extolled the character of the departed, calling attention to his service to the state and to the Church.

Church domination in politics is charged in a petition, filed Dec. 23, in the district court. The petitioners ask that the court declare the election of Benjamin R. Harries, Nov. 7, 1922, for sheriff of Salt Lake Co. invalid on the alleged ground that President Heber J. Grant and ministers belonging to the Ministerial Association "advised and directed" church members to vote for the successful candidate, thereby violating the constitution. The petition has 92 signatures, the signers being members of different churches and political parties. Twenty-five of them later withdrew their names from the petition saying they had misunderstood its purport.

Former President Woodrow Wilson celebrated his 66th birthday anniversary, Dec. 28. He received numerous congratulatory messages, and also a delegation from the Woodrow Wilson Foundation, an organization of which Hamilton Holt of New York is the executive director and the aim of which is to raise a million dollars for the advancement of the ideals enunciated by Wilson while he was the president. Mr. Newton D. Baker, former secretary of war, in a congratulatory telegram, said, "millions of Americans welcome you back to active leadership in our councils for progressive and helpful national politics." The U. S. Senate adopted a resolution expressing joy at his recovery toward health.

George Romney Lund passed away at the Holy Cross Hospital, Salt Lake City, Jan. 4, after an operation. He was a native of St. George, Utah, and for many years he was prominent in political and business circles. He was county attorney of Washington county 1920-1, and was re-elected in 1922. At the time of his death he was 48 years old. The verdict of the coroner's jury, returned Jan. 8, stated that the death was due to negligence on the part of the attending physician, and that blood poisoning was the immediate cause.

Scholarships will be given by the U. P. to fourteen students from as many counties, to enable them to attend the Agricultural College, Logan. In order to be eligible for the examination each boy must have raised during the season of 1922, two acres of corn, one acre of sugar beets, one

acre of potatoes, one acre of certified wheat, five acres of wheat, two acres of barley, one sow and litter, four pure bred or high grade hogs, one calf or one sheep. The boys are to be judged on a basis of 75 per cent for club work and 25 per cent for activities in community affairs, in addition to the food and stock values of each contestant.

Three Salt Lake boys have received cadetships in government institutions, as announced Dec. 15. One of the appointees, Clement A. Collins, son of Mr. and Mrs. C. W. Collins, will go to West Point military academy. The other two were selected to enter the United States naval academy at Annapolis. Clifford S. Cooper, son of Mr. and Mrs. W. S. Cooper, held the rank of captain, adjutant and assistant commandment of the East high school cadet corps. Reed K. Pond, son of Mr. and Mrs. L. C. Pond, has held the position of first lieutenant of the East High school cadet corps. These two received their appointments through Senator Wm. H. King.

The Thirteenth ward chapel, Ogden, was dedicated, Dec. 31, 1922, by President Heber J. Grant, who, in congratulating the people of the ward upon their edifice, declared that it was the most beautiful ward meeting house of any owned by the Church. The chapel occupies a corner elevated site at Twenty-third street and Jackson avenue. The exterior is of dull red brick with white stone facings. The interior includes a chapel with a seating capacity of 500, a large amusement hall with stage; in the basement, nine class rooms, font, prayer room and bishop's office. It was recently completed at a total cost of \$57,089.21. Of that amount the trustee-in-trust of the Church donated \$25,225.

Text Book Convention.—Superintendent of Public Instruction, C. N. Jensen, has sent out notices of a meeting of the State Text Book Commission to convene in Salt Lake City, Utah, room 23 Capitol Building, Monday, March 12, 1923, at 1 o'clock p. m., to consider the adoption of text books for the district schools of the State, except in the cities of the first and second class, for periods of four, six and eight years from the 1st of July, 1923. The bids for the books required are solicited, and on Thursday, the 13th, the Text Book Commission will publicly open and read all the proposals received and make its awards within thirty days thereafter. The following are the members of the State Text Book Commission:

C. N. Jensen, 223 Capitol Bldg., Salt Lake City; George Thomas, U. of U., Salt Lake City; E. G. Peterson, Logan, Utah; Milton Bennion, U. of U., Salt Lake City; R. V. Larson, Logan, Utah; Jas. W. Anderson, Mt. Pleasant, Utah; D. C. Woodward, Jr., Price, Utah; Geo. D. Harding, Tooele, Utah; Hermese Peterson, Pleasant Grove, Utah; A. C. Matheson, Secretary, 223 Capitol Bldg.

To agree on war reparations, the prime ministers of France, Great Britain, and Belgium, and Marquis della Torretta for Italy met at Paris, Jan. 2. The British plan provides for a reduction of reparations and indemnity claims against Germany to 50,000,000,000 gold marks, or about \$12,500,000,000. To give Germany a breathing spell, England would grant a four year moratorium. France is now willing to accept a settlement based upon the 50,000,000 gold mark minimum, stipulating that such acceptance is conditioned on a reduction of the moratorium period to two years, and the establishment of productive guarantees under which the allies would take over the collection of levies on mines, forests and state properties in the Rhine and Ruhr valley districts. Germany's plan calls for an international loan of 20,000,000,000 gold marks now, 5,000,000,000 gold marks in 1927 and 5,000,000,000 gold marks in 1931. She will attempt to raise another 10,000,000,000 marks through internal loans. The conference adjourned Jan. 4 without reaching an agreement. On Jan. 9 French troops were reported advancing towards Essen and later occupied the Ruhr district.

Owing to the lack of space many articles have had to be held over till the March issue.

Improvement Era, February, 1923

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